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HISTORY AND BIOGRAPHY.

A Memoir of the Rev. Joseph Bealey.

The Rev. JOSEPH BEALEY was the third son of Mr. Joseph and Mrs. Ann Bealey, of Radcliffe, near Bury, in Lancashire: and was born there December 11th, 1756. Both his parents were persons of singular piety and goodness.

Of the piety and devotion of his father, the writer of this article has heard much.—He had the melancholy pleasure of a short interview with the good old man, a few days before he was removed from our world. Supported in his bed, oppressed with years and infirmities, yet cheerful and happy, he conveyed to the writer's mind, a strong and lively idea of the venerable Jacob, in dying circumstances, breathing out this pious ejaculation to his God, "I am waiting, for thy salvation, O Lord."

From such parents, he received what is of infinitely greater value, than the largest fortune or estate, a truly religious and Christian education. His disposition from his earliest years, was serious, benevolent, and pious, and he very soon in life made choice of

the Christian ministry, as his future profession. It was the object of his strongest inclination, and he exerted all his energies, and the excellent natural abilities, with which Providence had endowed him, to become qualified for performing its duties with credit and usefulness.

He received his classical education, under the Rev. R. Smalley, of Darwin, near Blackburn: a gentleman, for whom he ever retained the highest respect and reverence, and who, if we may judge from the acquirements of his pupil, was a scholar of no inferior class. When he left Mr. Smalley, he entered upon his academical studies, under the eminent Dr. Ashworth, in the Dissenters' college at Daventry, in Northamptonshire; but the Dr. dying soon after the commencement of Mr. Bealey's course, he pursued and completed them under the Rev. Thos. Robins.

Whilst at the academy, he supported himself in every respect, so suitably to his character as a candidate for the sacred ministry, that he conciliated the esteem and affection of his fellow-students, and of all who knew him, as well as

the distinguished regard and friendship of his very amiable and excellent tutor.

On his leaving Daventry, he first settled with a serious and respectable society at Narborough, in Leicestershire, as successor to the late Rev. Mr. Urwick, of Clapham. He remained here but a short time, for on the removal of the late excellent Dr. Barnes to Manchester, he succeeded him in Feb. 1781, in the pastoral care of the congregation of Protestant Dissenters at Cockey Moor, near Bolton, in his native county of Lancaster. On the removal of Dr. Enfield to Norwich, Mr. Bealey accepted an invitation to become the minister of the congregation at Warrington, and removed thither in May, 1786. In this place he was greatly respected and beloved, and established a high character as a Christian, a minister, and a scholar.

The late godlike philanthropist John Howard, Esq. printing his valuable works here, Mr. Bealey acquired his acquaintance and friendship; he superintended the press for the impression of the *Treatise on Lazarettos*; and was presented with this and the *Account of Prisons*, elegantly bound, by their benevolent author, accompanied by a declaration of high affection and respect. After a residence of more than five years at Warrington, he returned to his former charge at Cockey Moor, in September, 1791, and to the benefit of that society his valuable labours have ever since been devoted. Perhaps few ministers have been more observant than he was, of the apostle's injunction—"Take heed to thyself and to thy doctrine, continue in them, for in doing

this, thou shalt both save thyself and them that hear thee." He always maintained a most exemplary conduct and character, and was remarkably diligent in performing all the duties of his office.

He always prepared his discourses with great care, and from the stores of his well-furnished mind poured into them a rich variety of just and important thoughts, expressed in plain, manly, and not inelegant language, and arranged in the most natural and lucid order. It has often been remarked concerning him, "Mr. Bealey never delivers a poor sermon." As the subjects on which he chiefly dwelt in the pulpit were those in which mankind have the greatest interest; as his voice was remarkably pleasing, and his delivery very solemn; he was generally an acceptable preacher to candid and serious Christians of all denominations.

His devotional services were singularly excellent: a copious and delightful vein of pious sentiments ran through them, expressed in words the most suitable; every thing in his manner shewed that his whole soul was engaged in these sacred exercises, and it seemed impossible for any one to listen to his devotions without partaking of devotional feelings, or being constrained to pray. He was "instant in season and out of season;" besides the stated services of the Lord's day, he often preached lectures at different places in the neighbourhood, on week-day evenings, which were generally well-attended, and very conducive to the promotion of Christian knowledge and holiness, within the widely-extended circle of his very scattered congregation.

He took great pains to know the real state of his flock, and attended with remarkable care to every case which required the peculiar notice of a pastor.

He frequently and affectionately visited the sick, acting in the double capacity, for which he was well qualified, of physician both to body and mind. He had bestowed great pains in the study of the healing art, and was often consulted by persons labouring under disease, of all ranks and conditions around him. The good he did in this way was incalculable; it is believed he gave to all, but certainly to all but the rich, both his advice and medicine. For many years before his death, he appropriated one afternoon in every week to the gratuitous vaccination of children, and the numbers that were brought to him on these occasions were very great. Most liberally and cheerfully did he impart to the indigent of the substance which God had given him; and he heartily entered into every scheme which had for its object the relief of the wretched and necessitous, and the instruction of the young and ignorant. The instruction of the youth of his society and the children of the poor around him was indeed an object of his principal attention.

Hence, after the pattern of his beloved and honoured friend, Dr. Barnes, he for several years met the young men of the congregation, in a large room contiguous to the chapel, on a Thursday evening, and lectured to, or rather conversed with them in regular order, on the evidences, the doctrines, and duties, of natural and revealed religion, and the means of virtuous improvement. Hence

too he bestowed great pains in catechising; and ever since the establishment of a Sunday school in his society, he regularly spent about two hours every Lord's day morning, when he was at home, before he entered on the public labours of the day, in the school; superintending its management; calling up to him each class in its turn; teaching, admonishing or encouraging, as circumstances required.

After the afternoon service in the chapel, he again repaired to the school, and closed its exercises for the day with a short prayer, and a few hints of advice to the children. It was the great concern of his heart to be doing good, and his delight when an opportunity presented itself.

Though he was a 'master in Israel,' and could edify and delight the most judicious and best informed Christians, he disdained not to consult the information and improvement of the youngest and the meanest understandings.

Like his Divine Master, he fed the lambs and gently supported and led the feeble of the flock. His genius was solid and good, his understanding clear, his judgment strong, his memory faithful, and his learning very considerable and various. His passions, naturally cool, were brought under the most exact regulation. His diligence, resolution, and perseverance were uncommonly great. His heart was remarkably honest; his friendship sincere; and his tongue under the guidance of wisdom and prudence. An inflexible integrity formed the basis of his character, and governed and directed his actions. Hence originated that careful, that impartial,

that indefatigable, that truly painful investigation which led to the late change in his theological opinions; and the ingenuous open avowal of the sentiments he had adopted, though he expected, as indeed he experienced, that this avowal would be made at the expence of much that was very dear to his heart.

Until within the last year and half of his life, Mr. Bealey was a zealous Arian, or, as persons of his line of sentiment choose rather to be called, a Clarkeian. Like many other pious Christians who have seen little of Unitarians, and but imperfectly understand their system, he entertained very strong prejudices against their principles. He conceived them to be frigid, unfriendly to piety, and contrary to the obvious language of scripture. Towards the close of the year 1811, he read the Rev. Thomas Belsham's *Calm Inquiry*, then just published, and was greatly surprised at the assertion of the author, that the Greek word *Ἐποίησεν* is never used in the sacred writings to express creation out of nothing. He intimated his surprise in a letter to a minister who had been the companion of his early studies and his constant friend, who had now become an Unitarian, in the limited sense in which, perhaps it is rather to be regretted, the term is now used. His friend in reply, declared it to be his belief that Mr. Belsham's assertion is well-founded, and requested Mr. Bealey to point out either in the Septuagint, or the New Testament, any texts in which the word in question has clearly the meaning for which he contended. This put him upon a critical examination, for which,

few persons were better qualified than himself, of all the passages in the Greek scriptures where the word occurs. The consequence was, he became perfectly satisfied that Mr. Belsham is accurately right, and frankly told his friend, "that he now clearly saw, that all those passages which he had formerly understood to ascribe creation to Christ, implied not the *natural* but the *moral* creation or *renovation of the world*." "I then (says he,* to state his own candid and manly avowal) felt it to be my duty to enter into a more serious and close examination into the grounds of the general system which I had long adopted, and into the scriptural evidence which there is for what is commonly called the Unitarian doctrine, with respect to the person of Christ; against which I ought to be ashamed to acknowledge that I had hitherto indulged a general prejudice, so far as to prevent my giving it a fair and full examination. After much anxious, and I hope I may add, serious and faithful application of my best powers of judgment to the subject, I was at length constrained to renounce the views which I had entertained with regard to the person of Christ, and brought to a full conviction that he was in nature only a man, though eminently distinguished from all other men, both by the unparalleled excellency of his character, and by the high dignity and importance of his office, as well as by the extraordinary powers with which he was invested; and firmly be-

* Sermon at Cross-Street, Manchester. [Reviewed in pp. 613 and 615 of the present Vol. ED.]

lieving this to be the genuine doctrine of the gospel, I cannot but feel it to be my indispensable duty, by all fair and honourable means, to recommend it to the attention of others, and to endeavour to promote its diffusion among my fellow Christians. A consciousness of the prejudices which I have myself too much indulged, though I trust not from any wilfully wrong motives, ought indeed to make me exceedingly candid towards those who are still subject to their unhappy influence; but at the same time, I think it ought to render me the more earnest in my endeavours to persuade them to divest themselves of all improper prepossessions and to examine the scriptures fairly and impartially in order to learn from thence what are the genuine truths of the gospel."

By this open avowal of his sentiments and his efforts to promote their spread, he knew that he should incur the censure of the world, the displeasure of some of his nearest and dearest relatives, the alienation of friendships he greatly valued, and perhaps the dissatisfaction of a very considerable part of his congregation: but none of these things moved him. In a manner the farthest possible from every thing like temporizing, the most undisguised and dignified, yet always in the spirit of meekness, and under the guidance of prudence, he shunned not to declare the whole counsel of God, and by the manifestation of what appeared to him to be the truth in Jesus, to commend himself to every man's conscience as in the sight of God. His zeal was at once enlightened and active.

To his other numerous labours on Lord's days, he added, through the whole of last winter, lectures, one a fortnight, in the evening, on the unity of God, and the nature, character, and offices of Christ. These lectures which were drawn up with the greatest care and ability, were attended by numerous and attentive auditories, during the whole course of their delivery. He also established other meetings on week-day evenings, at his friends' houses in various parts of the neighbourhood, besides those before mentioned, for the purpose of preaching on the doctrines of the gospel, or expounding the scriptures, at which he also had generally many hearers. The outcry raised against him by the ignorant, the bigoted, and the interested, was, as he had expected, loud and violent; the grossest misrepresentations were made of the doctrines he taught; and some who had the best opportunity of knowing his sincerity and worth, and had ever discovered a high value for his religious services, at once broke off all connection with him as a minister, and were not over cordial with him as a friend. The great excellencies of his character, however, improved by his Unitarian principles, as some who are not by any means friendly to them have been heard to acknowledge, his ardent elevated piety, his warm benevolence, the catholic spirit he breathed towards all who differed from him, and his constant concern and aim to do good, greatly lessened men's prejudices both against himself and his sentiments.

He had the satisfaction to find but very few of his people desert his ministry, and that as he him-

self stated in the preface to a sermon,* published at their request and expence, in consequence "of hearing with fairness and candour what he had to advance in favour of the religious opinions which he had adopted, as well as reading the arguments which have been urged in support of the Unitarian doctrines by others, no small number of those who were at first, greatly prejudiced against them were brought to embrace them from a full conviction that they are the genuine doctrines of the Christian revelation."

It may not be improper to add, that since the publication of this sermon, Unitarianism has made a still greater progress in the society at Cockey-Moor, indeed it has been so generally embraced, that with the exception of fewer than a dozen individuals, the people have been unanimous, since the lamented death of their excellent pastor, in expressing their determination to choose a strictly Unitarian successor.

Since the death of Dr. Barnes, Mr. Bealey has had the principal management of the Widows' Fund, belonging to, as they are commonly called, the Presbyterian ministers of Lancashire and Cheshire; and from the impulse of the warm benevolence of his heart, and by his singular aptitude for business, he supplied the place of his active and energetic predecessor in conducting its affairs, in a manner that entitled him, to what he certainly possessed, the esteem and gratitude of every member of the institution. With

such diligence and success did this wise and skilful, this good and faithful servant of Jesus Christ, labour in the service of his great Master; and from the general state of his health for the last several years, and his standing in life, his friends had indulged the pleasing hope, that the church and the world would have enjoyed the benefit of his example and services for a considerable time to come. But it pleased an all-wise Providence to determine otherwise; and as we had been taught by the life of this excellent man how the Christian, and Christian minister should live, so, in his death we "see how the Christian can die," though taken away in the midst of his days, reputation and usefulness.

As while living he had exhibited a pattern of becoming zeal for the promotion of truth, so he displayed its power to support and cheer the mind, when dying. Mr. Bealey was seized by what was pronounced, a nervous fever, about Midsummer last. Several times during the month of July, his friends thought him better; and his nearest relatives had no apprehension of his death, till a little more than a week before that melancholy event took place.

He died August the 9th, in the 57th year of his age. His frame of mind was remarkably serene and happy through his whole illness; the result of an entire resignation to the will of God, a sense of his favour, and the hope of a blessed immortality. "I have no wish," said he, to a near and beloved relative, "I have no wish separated from the will of God; if he please to remove me from the world, that is my

* Christ a Man of Sorrows. [Reviewed pp 613 and 615 of the present Vol. ED.]

desire; if he see it good that I should continue longer in life, *that is my wish.*" During the whole period of his sickness, whilst reason remained, he expressed, both to the writer of this, and to others, the most thorough conviction of the truth, the importance, and the value of the views of Christianity he had embraced. Speaking to a respected visiting relative, as he afterwards related the conversation to the present writer, of the apprehensions entertained by his friends, that the exertions he had used to promote the spread of the opinions he had lately adopted, had been the occasion of his illness, he said—"so thoroughly am I satisfied that the sentiments I have received are God's truth; of so much importance to mankind do I deem them; and so pleased am I in reflecting on what I have done to propagate them, that I do most solemnly declare, that had I been assured at the time I made those exertions, that this indisposition would be the consequence, I would still have made them." Speaking to his friend who writes this, a few days before his death, of the influence of his religious principles, he said, "I have never been so truly happy in my life as during the last half-year; and never have I enjoyed during any former illness, the peace and joy I have experienced through this. I have proved what Unitarian principles will do, and I find them all-powerful, to support and console the mind under affliction, and in the prospect of death." At another time he remarked, "Our system, my friend, is greatly misunderstood: persons imagine that we depend for acceptance with God, and the happiness of heaven, on the merit of our good works: No,"—with peculiar animation of voice and manner—"Our dependance is placed on the free, the unmerited, unpurchased grace and mercy of God, declared unto the world by Jesus Christ our Lord, and confirmed by his death and resurrection: Here I rest my dependance, and I am sure that I am safe."

As this truly excellent person was greatly esteemed, honoured and revered while he lived, so, his death is lamented by all who knew him, whose mental sight, prejudice and bigotry have not blinded to all true excellence of character, destroying the best sensibilities of the heart.

"The stranger pays the tribute of a good word, and drops an honest tear; whilst neither words nor tears can express the sorrow of more intimate acquaintances and friends."

The writer, cannot help subscribing to this tribute of respect to the memory of his beloved friend, his own deliberate wish and fervent prayer, expressed in the words in which Dr. Bates concludes his account of Mr. Baxter and his dying behaviour, in his funeral sermon for that great and good man; who, like Mr. Bealey, was aspersed and calumniated by some, and the safety of whose everlasting condition they affected to doubt, on account of his dereliction from some of the dogmas of pseudo-orthodoxy—"May I live the remainder of my life as entirely to the glory of God as he lived; and when I come to the period of it, may I die in the same blessed peace wherein he died; may I be

with him in the kingdom of light and love for ever."

When such useful and valuable ministers are removed from the world, it is consoling to reflect, that God ever lives to watch over the affairs of his church, and to support and guard the interest of truth and righteousness; and that he can never be at a loss for means and instruments to promote his own cause.—Yet let such mournful events stimulate the diligence of the ministers that yet remain, and lead both them and their people to pray the Lord of the harvest, that he would send forth other faithful labourers into it, to supply the places of those who are dismissed to their rest.

Mr. Bealey married, March 13th, 1783, Miss Ann Kay, daughter of Mr. John Kay, a respectable clothier, of Bury, Lancashire, "with whom he lived in the most perfect harmony and mutual affection, which were uninterrupted to the last moment of his life; and who survives him only by the imitation of his virtues to prepare for that world where they will part no more.*" By this lady he had many children, four of whom are still alive to comfort and bless their mother, by acting in a manner worthy of their relation to such a father, and of the instructions and example they received from him.

Mr. Bealey was interred in his own chapel-yard, at Cockey-Moor, on Friday, the 12th of August. A very considerable number of his numerous congregation, of both sexes and of different ranks and ages, joined the

funeral procession, and shewed by indubitable signs their sense of the loss they have sustained, and the deep sorrow they felt. Six gentlemen, principal members of the society, received the corpse on their shoulders at the gates, and bore it through the yard, which is extensive, to the chapel.

The service was performed by two intimate friends of the deceased, the Rev. John Holland, of Bolton, and Mr. Allard, of Bury.

On Sunday the 19th, so large a concourse of people assembled at the chapel to hear the funeral sermon, that soon after the service began, there was an alarm given, that the galleries were giving way; but the people being prevailed upon to go out of the place without any very violent rush, no serious injury happened to any one; and Mr. Allard delivered the sermon, from Heb. xiii. 7, in the Chapel-yard, to a vast, attentive, and deeply affected congregation.

After the sermon the following hymn was sung, slightly altered from the original, sung at Birmingham, in the year 1769, after Dr. Ashworth's funeral sermon for Mr. Clark.

While deep distress invades each heart,
And sorrow gushes from our eyes,
Great God, thy powerful aid impart,
Teach us thy ways are good and wise.

Fain would we bow beneath thy rod,
And every friend to thee resign;
Thou art our Father and our God,
And all our dearest hopes are thine.

What though we see our friend no more,
No more attend his pleasing voice;
With him again we may adore,
With him in heaven we may rejoice.

A pious pleasure fills the mind
While we reflect on all his ways;
To think we here so oft have join'd
In fervent pray'r,—in thankful praise.

* Rev. J. Yates's Funeral Sermon for Dr. Barnes.

Strike deep in ev'ry mournful breast,
O God, the solemn truths he spoke !
May our whole lives be thus impress'd;
And we will bless the awful stroke.

And may we strive like him we mourn,
Each ruder passion to controul;
May equal love and goodness burn,
And take possession of the soul !

Mr. Bealey published

1. Observations upon the Rev. Mr. Owen's Sermon, Preached in the Parish Church at Warrington, on the 30th of Jan. 1790.—An admirable pamphlet, in which he ably advocates the Dissenters and their cause ; it is a pity that it is not more known.

2. The Opposite Ends of the Righteous and the Wicked ; illustrated in Two Sermons, preached at Cockey-moor ; the former on the 24th March, 1805, upon the death of William Smith, a religious weaver, of Harwood, near Bolton. And the latter on the 7th April, upon the Execution of John Lever, who was hanged at Lancaster, on the preceding Monday, for the murder of John Ashworth, of Radcliffe. 1805.

3. A Funeral Discourse for the Rev. Thomas Barnes, D. D. on John v. and 35. with an Address at his Interment. 1810.

4. Two Discourses, the former of which was preached at the Unitarian Chapel, in Mosley-Street, Manchester, on Wednesday Evening, the 30th Dec. 1812, before the Members of the Lancashire and Cheshire Unitarian Book and Tract Society, at their Annual Meeting ; and the latter at the Protestant Dissenters' Chapel, in Cross-Street, Manchester, on Sunday the 10th of January, 1813.

5. Jesus Christ a Man of Sorrows, and acquainted with Grief;

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A Sermon, preached at the Protestant Dissenters' Chapel, at Cockey, in Ainsworth, on the 4th of April, 1813.

W. A.

Bury, Lancashire, Nov. 5, 1813.

[Mr. Bealey wrote the Memoir of the late Rev. Dr. Barnes, in M. Repos. Vol. V. pp. 408—412.

He and the late Rev. Samuel Palmer, of Hackney, were mutually esteemed friends ; and the Editor cannot refrain from inserting here a note which he received from the latter gentleman, only a week preceding his death. He had applied to the Editor for the loan of Mr. Bealey's two Unitarian publications (the 4th and 5th in the foregoing list), and at the same time communicated the letter inserted in our last (p. 714) on the Review of " Dr. Watts no Socinian." The Editor sent him the Sermon (No. 5), promising the two Sermons (No. 4), at a future period : he also apprized Mr. Palmer of his having received the Strictures (inserted pp. 715—723), and added a reason or two why he thought with the Reviewer in this work (p. 683) that the use of the term *Socinian* was unjustifiable : Mr. Palmer replied, in the following note, written on the 20th of November.

" Saturday Night.

" I thank you, my dear Sir, for the loan of Mr. Bealey's Sermon, and for the Note which accompanied it.—I read the Sermon with a melancholy pleasure. I preached at his ordination at Nantwich, when he delivered the most rigid Calvinistical confession I ever heard from a Daventry pupil. I lament his death more than his change of sentiment. His

discourse affords proof not only of good ability, but of an amiable and pious mind.—I shall be glad to see the other two, when you can find them; and if they were to be bought in London, I would buy them all. Strange that they should not.—I am willing to hear and to read whatever may be calmly and candidly said or written against what I have published.—What you say deserves attention, but does not quite convince me. What modern Calvinist would approve of Calvin's persecuting spirit! I cannot think of any fitter

name for you than *modern Socinians*.—But no more now from your friend

S. PALMER."

The Editor cannot reflect upon the light controversy carrying on in this work, between Mr. Palmer and others, at the time of Mr. Palmer's decease; without feeling a renewed conviction that there are pursuits still more important than theological controversy, and that theological controversy cannot be conducted too mildly and gently.

Dec. 1.

ED.]

MISCELLANEOUS COMMUNICATIONS.

On "The Dissenting Minister's Complaint."

SIR,

In your Repository for June (p. 366), I read with no small degree of interest, and with mingled sentiments of concern and respect, "The Dissenting Minister's Complaint;" which stated a case of great hardship with such strong and artless simplicity, as I thought must have carried a conviction of its reasonableness and truth, home to every feeling bosom; and I hoped might in some degree have been instrumental in removing the grievance which it laments, by calling the attention of the wealthier members of Dissenting congregations, to the difficulties and discouragements which many of their ministers labour under.

Expecting that some one of your lay correspondents would have espoused the cause and reinforced its arguments, how was I surpris-

ed and shocked at the harsh manner in which the matter is taken up (in the Repository for Sept. p. 593) by Verax, who, though professing himself to be one who has "endeavoured both by example and exhortation" to promote the desirable change which the complainant pleads for, comes forward with angry invectives, calling a sufferer "querulous and uncandid," because he has dared to mention the narrowness or inconsideration of "those who live at ease, and roll in carriages," who find even "a quilted pew" in the chapel necessary to their vain or idle habits, and think large sums well bestowed in enabling their daughters to appear with advantage in the fashionable world! because he has ventured to hint that persons so circumstanced, must come forward in a *liberal* manner, and support their ministers in comfort and respectability, unless

they mean soon "to abandon the religion they profess to love, or have their pulpits filled with men whose services will be irksome to them." Verax goes on to suppose that the complainant chose the profession of a *Dissenting* minister with a view of *making a fortune*, with what *probability* I leave your readers to judge. He "cannot admit it to be true that stipends have lowered," but *believes* that in *most* instances they have been raised: but admitting this, as I sincerely hope it is, to be true in general, though not in the instance of the complainant; suppose the income of a minister to have been raised a third in the last thirty years, still if the necessities of life are raised two-thirds, which is the least that we can say; he who never had more than a very moderate competence, must now be reduced to a state bordering upon poverty. Such a situation Verax owns, "calls for commiseration," but he reminds the sufferer, that the great mass of his hearers, are from the "expences of the days in which we live, scarcely able to spare from the wants of their own families, that portion which they give to their ministers."

Was instruction in that science, the true knowledge of which is beyond all price, justly regarded by the heads of families, they would spare, in many ways, rather than take from the sum which is necessary for the adequate support of him whom they have chosen as the teacher of themselves, and those dependent upon them. But it is not this class who are chiefly called upon; it is, I again repeat it, the part of those who "live at ease," to come liberally

forward, and by placing him in comfortable circumstances with respect to this world's goods, leave their pastor's mind at liberty to exert its full powers for the spiritual welfare of his flock. As for the "auxiliary labours" which are the usual resources of learned men in narrow circumstances, the instruction of youth is certainly a most honourable and useful employment, and there are minds of such strength and activity as to render an attention to it in a great degree compatible with the numerous avocations of a zealous and affectionate minister: but the constitution often fails under such a load of mental occupation, and a valuable life is spent by over exertion, before it has run out half its natural length. Where a congregation is able to maintain two ministers, *one* may well employ a large part of his time in the education of its younger members; but where all rests upon one, there must be neglect somewhere, or the melancholy consequence I have just mentioned will generally follow.

Nor is every good and learned man, fitted by inclination and temper for a schoolmaster; and when that office is undertaken, unwillingly, and from necessity, it is a slavery hardly to be conceived, and its important duties can never be properly fulfilled.

I am not pleading for the maintenance of an idle or luxurious ministry: my earnest desire is to see in them and in their families, that plain simplicity of manners and appearance, which adorns the holy profession they have chosen, and renders them shining "examples to the flock." Without this indeed, their exhortations

can be expected to avail but little for the advancement of the Christian cause. A careless or worldly-minded minister, with a *fashionable* wife, and *highly accomplished* daughters, whatever his abilities may be, will seldom reform the hearts and lives of his hearers; for we can hardly infuse into others, that piety which is not the *leading* principle in our own breasts; but I should rejoice to see every congregation zealous in supplying that measure of "carnal things," which will enable their pastor to bring up his family in comfort and respectability. If he is satisfied with his own condition, it will induce him like the father of the complainant, to lead the mind of his son to prefer the noble and pious pursuits of a Christian teacher, to the more lucrative professions which on all sides present themselves to his choice.

A man may from mere worldly motives bring up his son to the Established Church, for it has so much to bestow, that ability and good conduct can hardly fail of obtaining high honours and an ample income to one who will zealously defend its doctrines; nay, we have instances of very moderate talents having enabled those who set out from humble stations in life, to reach even its most splendid dignities! But as a *Dissenter*, nothing more than an easy competence can be gained by the most arduous and unremitting exertions; so that the motives which induce a father to educate a child expensively for such a destination, or a son earnestly to desire it, must have something in them very different from *worldly policy*.

What right then can we have

to expect a constant and increasing supply of such men as are requisite for the demands of congregations, annually becoming more numerous and enlightened, unless we each, according to our different means, evince our attachment to them, and our gratitude for their services, by something more substantial than "a cordial shake of the hand," or "tender inquiries" respecting the welfare of those whose reasonable demands we do not afford them the means of supplying. If our minister labours to make us good, let us in return strive to render him happy. This is the spirit that ought to animate a pastor and his people, and I trust it is spreading amongst us. May it speedily reach the complainant; may the liberality of his flock enable him to give up "teaching Latin rudiments and English grammar," and return to those delightful pursuits and studies, which will render him more fully competent to be their friend and adviser with respect to the concerns of this world, and their faithful guide to a blessed immortality in the next.

I remain, Sir,

Your's respectfully,

M. H.

Mr. Sturch, in Reply to A. L. B. on the Scriptures.†

December 3, 1813.

SIR,

In proportion as the number of your correspondents encreases,

† The "Dialogue on our Obligation to Study the Scriptures," appeared in pp. 103—107 of this Volume: Mr. Sturch's *Animadversions on the Dialogue*, pp. 297—300; and A. L. B.'s "Vindication of the Dialogue," pp. 650—653, and 738—741. ED.

it becomes of more importance that whoever is desirous of making your valuable miscellany the medium of communication with the public, should be careful to study brevity, as far as may be consistent with justice to his subject. If this remark had occurred to the gentleman who has, at length, assumed the signature of A. L. B. and who, as he doubtless means well, it may be hoped will soon feel bold enough to give us his real name, he would have omitted at least one half of the long letter which you have been under the necessity of dividing into two parts, in order to afford it admission: since more than one half of it, though it purports to be a "comment on Mr. S's paper," has no sort of relation to any thing that I had said, and might as well have been tacked to an essay on any other subject. For instance, he descants at great length on the imperfection of human reason, and assures us that "it does not afford a *sure* criterion of right," and "that it has at different times, formed and adopted creeds, as different from each other as light from dark;" positions which I never thought of denying, and which I suppose nobody ever doubted. It may however, not be improper to remark, by the way, that whether the imperfection of reason be more or less, it must *necessarily* be our director and judge, in the study of the book of scripture, as well as the book of nature; *because we have no other*; and history shews, that it is no less liable to form "opposite opinions" and "jarring speculative theories" in the former case, than in the latter. He then thinks fit to entertain your

readers with a dissertation on the power of conscience, and another on the morality of savages; on neither of which I had offered a single word. Afterwards he tells you, that he has "to *defend* his assertion, that a religious motive alone can sanctify any, even our best actions." Against whom has he to defend it? Not, surely, against me; for I will venture to say there is not a syllable in my observations on his paper, which can be twisted into any thing like a denial of this assertion.

Your correspondent, however, though the greater part of his letter is quite foreign to the main point in which I differed from him, has, in the little that relates to it,—I dare say unintentionally,—done me the greatest injustice. He concludes, from my objecting to eternal punishment, that I am not half so familiar with the scriptures, as he thinks I am with the pages of philosophy; whereas he ought to know, and it is surprising that he does not know, that there have been many diligent readers of the scriptures, eminent for learning and abilities, who have endeavoured to shew, and have succeeded in convincing thousands of sincere Christians, that they contain nothing favourable to the common opinion, that the punishment of the wicked will be in the strict sense of the word, *eternal*. He tells you also, that "Mr. S. never looks on the scriptures in any other light than as a book of mere human origin;" that "Mr. S. cannot *honestly* recommend them to any living being"—that "Mr. S. would willingly substitute books of philosophy for the collection called the scriptures"—that "he seems to think it a mat-

ter of great indifference whether people even read the latter or not"—and that "in his estimation the scriptures must be capable of doing the *greatest harm*." All this he tells us, in the very face of my explicit declaration, that, "I would *not fail* to recommend them to the *particular attention* of his friend, as containing (with other matter of inferior value) A MOST VALUABLE TREASURE OF THEOLOGICAL, MORAL, AND POLITICAL SCIENCE." But, Sir, it is so common for polemics to treat each other unfairly, that I ought to beg your pardon, especially after my recommendation of brevity, for troubling you with these complaints of injustice.

The object of my letter, as I plainly stated, was, to take notice of an important assertion, which appeared to me to be not only wholly unfounded, but extremely pernicious; namely, that "reason did not teach that revenge was a crime; and that the discovery that it is so, could be made by no other means, through no other channel than the scripture." In opposition to this I affirmed, that the duty of forgiving injuries, or the unlawfulness of revenge, is agreeable to right reason;—is a portion of the law of improved and cultivated nature (I did not say of savage ignorance), and was actually received and taught as such, before the Christian era, by those who had no other means of acquainting themselves with religious and moral truth, than the exercise of their own faculties, assisted by the experience and observation of others.

I have not merely *affirmed* this, Sir, but I must be permitted to say, I have *proved* it, by indis-

putable evidence; and our well-meaning friend A. L. B. is so sensible of this, so thoroughly convinced that he was in the wrong, that he frankly confesses, that when he made the controverted assertion, he *spoke too much at large*; and that Mr. S. has made evident by his quotations, that in the long course of time a few men have existed, who thought that we ought not to be greatly offended with our enemies. The rash assertion then, that "through no other channel than the scriptures could the discovery be made," must be abandoned; and our controversy is closed.

A little reluctance, however, to give up a favourite point must be expected. Accordingly, our friend thinks that the *number* of those who could discover moral truth by the light of nature, seems to have been *small*; and if none but a few "favoured mortals" could do so, he wishes to know, "what would the bulk of men, less intellectual, or less enquiring, have done?" With your leave, Sir, I will tell him. They would do well to *learn*, as no doubt they did, of those who were wiser than themselves; who, by the way, were far more numerous than he imagines; for he is mistaken if he supposes that I have brought forward a tenth part of the authorities that I had in store. By what means have the sciences, and the various arts of life, been communicated to so large a portion of the world? The million are clearly incapable of acquiring them by their native sagacity; and your correspondent will not, I suppose, maintain, that they could be discovered, "through no other channel than the scrip-

tures." How, for instance, did the world become acquainted with geometry, or with arithmetic? Scarcely one in fifty thousand can be supposed capable of inventing even the simplest axioms, or the four first rules. Almost all, however, have sufficient capacity to be convinced of their truth by competent instructors; and it has seemed good to Divine Providence, to raise up from time to time, men of "superior penetration" and industry, who have been able to make discoveries, not for their own use alone, but for the benefit of the world. An Archimedes, an Euclid, a Newton, with many others of inferior note, have arisen in different ages, and have gradually increased the stock of human knowledge; and there can, I think, be no reasonable doubt, that moral science was carried on towards perfection in the same way.

All this, your correspondent will say, confirms his opinion, that I consider the scriptures as a book of mere human origin.—But he tells you, he has "yet to learn what *degree* of importance Mr. S. is disposed to attach to them;" and on this head I am perfectly willing to gratify his curiosity, and to lay before him my confession of faith in the Bible. Let him be informed then, that I do *not* believe with him, that the whole of this multifarious collection of writings "rests on the same evidence;" or that "it is uniformly and minutely true;" or that it is all divinely inspired; for this reason amongst others, that though I find *revenge* expressly *forbidden* in some parts of this collection, yet in other parts of it, I find the same odious passion, in its most

horrid and disgusting forms, *recommended and encouraged*, by the highest praise, and the warmest exhortations; from whence I conclude with certainty, that the whole could not have been dictated by the *same* spirit.* Nor do I find it asserted in any part of that collection, that "all scriptures were written by inspiration of God," although something like it appears in one passage of that incorrect version which is in common use. Farther I do *not* believe that these writings are the only sources of moral and religious knowledge, or the only means of saving men from everlasting torments; because, I cannot consent to libel and defame the great and good Author of my being, by maintaining that he leaves a vast majority of mankind in a state of invincible ignorance of their duty, and then consigns them to eternal damnation for not performing it. Nevertheless, *I do* believe, that this collection is of *inestimable value*: not only as preserving the most authentic records of the early history of mankind; but also, as containing credible accounts of supernatural communications from God to his erring creatures, and throwing a most splendid light on subjects of the highest interest to human beings, which were before veiled in comparative obscurity. With these views of the Bible, I trust, our friend A. L. B. will allow me to prefer it to the "Arabian Nights," or to "Miss Edgeworth's Tales," and even to recommend it to my children, without suffering his kind concern for "the

* See Deut. xxv. 17, 18, 19. 1 Sam. xv. 2, 3. Psalm cxxxvii. 8, 9.

credit of my understanding, consistency, and independence of character," to distress his mind, or to impair his health.

I am, Sir,

Your obedient servant,

W. STURCH.

Strictures on a recent Publication of Mr. Palmer's. No. II.

[The Editor of a periodical publication and his correspondents are sometimes presented with more impressive instances of mortality than occur to persons in other situations. It will occasionally happen that the very Number which contains communications from a much esteemed friend, or in relation to him, announces the intelligence of his death, and that before the observations to which his works have given rise can be completed for the eyes of the world, his own "thoughts are broken off—the purposes of his heart,"—and he is removed beyond *the din of controversy and the din of war!* How forcibly these remarks apply to the time and circumstances of the appearance of the above *Strictures*, &c. our readers need not to be informed.

"Were the contents of this paper personal, instead of being *argumentative*, the Letter now printed, would assuredly have been withheld." For making this declaration, we have the authority of the writer. "He had a great regard for Mr. Palmer: he mourns sincerely over his grave; and, were this the proper place, he could speak with ease and pleasure of his various excellencies. Truth and accuracy, however, are the sole objects of these *Strictures*: and the author of them feels persua-

ded that, if he were unintentionally to do injustice to Mr. Palmer, there will not be wanting persons qualified and disposed to detect those errors which he himself will be anxious to see corrected."

"As the disclosure of his name could add nothing to his reasoning, and as he is not involved in any responsibility for the facts which are the basis of the discussion, he perceives no necessity for his coming before the readers of the Repository under a different signature from what he usually assumes, and thus countenancing a departure from the accustomed course of correspondents in monthly publications." ED.]

"Socinianism—Arianism: terms of reproach which too many are ever ready to apply to such a venture to think for themselves." PALMER.*

Nov. 24, 1813.

SIR,

If my reasoning in a former letter (pp. 715—723) was correct, I have shewn that the arguments of the respectable author of the *Nonconformist's Memorial*, do not invalidate Dr. Lardner's testimony to the Unitarianism of Watts. My present design is to unfold the presumptive evidence supplied by Mr. Palmer himself in favour of that testimony. I have before me his three publications on the subject of his admired writer's orthodoxy: I have read the Notes to Johnson's Life of Watts, the Appendix to that pamphlet and the recent Series of Letters. From these works I shall now collect passages and facts, which, if I mistake not, render it in the highest degree probable that Lard-

* Appendix to Johnson's Life of Watts, with Notes. Conclusion.

ner averred A TRUTH when he asserted that *Dr. Watts's last sentiments were completely Unitarian*.

I could enlarge with ease and pleasure on the credit which this positive declaration receives from the character of the witness. Of Dr. Lardner it is admitted by Mr. Palmer (Letters, p. 4.) that he was "one of the most upright of men and most impartial of authors." This acknowledgment fully agrees with part of the *Manuscript Elogium* by the late Mr. Radcliff, who remarks that, "While his extensive learning qualified him to try the merits of every evidence, his unbiassed integrity and sacred veneration for truth enabled him to pass an impartial sentence." In addition to these virtues, he was eminently distinguished by patience and calmness of inquiry. If he has ever been charged with the mutually adverse faults of *temerity* and of *clay-cold caution*, both these accusations, it is plain, cannot be just: nor has either been substantiated; and Michaelis, who severely blames him for not producing certain quotations from the heretics of the first centuries, was ignorant that he had drawn up a history of those very heretics.† I am far, Sir, from claiming infallibility for Lardner. But I maintain, that before we are asked to set aside the testimony of such a man, on a grave and important topic, preponderating testimony ought to be afforded.

On an analysis of his communications to Mr. Merivale, we find that he speaks of Dr. Watts as being in earlier life a Trinitarian, but for several years before

his death an Unitarian, and finally a complete Unitarian. Let us then examine how far this account corresponds with the information that we derive from some other sources concerning Watts's history and writings.

"When he first wrote of the Trinity," says Lardner, "I reckoned he believed three equal divine persons." Accordingly, Mr. Palmer informs us (Notes, &c. 93, &c.), that in the year 1721, Dr. Watts published his Sermons on Various Subjects, in which there is one entitled, *The Scale of Blessedness; or Blessed Saints, Blessed Saviour and Blessed Trinity*, and that, on the review of this discourse in the year 1729, he saw occasion to insert a note which implies his dissatisfaction with some things he had there advanced, and contains the following memorable sentence: "There appears to me good reason to doubt whether there can be three distinct and different principles of consciousness, and three distinct and different wills in the one God, the one infinite Spirit."

Thus far the correctness of Dr. Lardner's representations is unimpeached. It is attempted, however, to controvert the accuracy of his statement, that Watts in the latter part of his life, and for several years before his death, was an Unitarian. Now, his deviations from orthodoxy were in fact earlier than even Lardner's language imports: and they were wider than Mr. Palmer seems to be aware. In *his Christian doctrine of the Trinity*, printed so early as the year 1722, he discovered his inclination to the *Indwelling Scheme*, on account of which Mr. T. Bradbury, in a let-

† Marsh's Michaelis, &c. 35, 364:

ter dated 1725, charged him with making "the Divinity of Christ to evaporate into a mere attribute," and after jeering at his professed love of truth, writes to him thus: "It is a pity after you have been more than thirty years a teacher of others, you are yet to learn the first principles of the oracles of God. Was Dr. Owen's church to be taught another Jesus? that the Son and Spirit were only two powers in the divine nature?"* Bradbury, as Mr. P. intimates,† was a slave "to human systems:" and the manner in which he treated *the gentle Watts*, was extremely reprehensible. Yet if "the sum"‡ of Watts's sentiments respecting the divinity of Christ and of the Spirit was, "that Christ is a divine person, in consequence of the indwelling of the Father, and that the Holy Spirit is God, as being the power or active energy of the Deity," Bradbury has done them no injustice.

It hence appears, Sir, on the face of Mr. Palmer's pamphlet, that between the years 1721 and 1726, that is for several years before his death, Dr. Watts had departed most considerably from the standard of popular belief with regard to the Trinity, had avowed opinions which, so far as they relate to the object of worship and the person of Jesus Christ, are little, if at all, short of proper Unitarianism. I shall next refer you to the state of his mind, upon this question, as I see it disclosed in his correspondence, du-

ring the year 1738, with Mr. Martin Tomkins: and here I shall rectify what I conceive to be a mistake of Mr. Palmer's, who, in his zeal to correct an inaccuracy supposed to be exhibited by his "friend Belsham" (Letters, &c. p. 6, note), has subjected himself, I think, to the charge of either forgetfulness or inadvertence.

The author of *the Memoirs of Lindsey* had said of Dr. Watts (216), "His well known volume of Hymns and Spiritual Songs, so much used in Calvinistic congregations, was published when he was very young, and contains many expressions, and many sentiments from which, though regarded by great numbers as the standard of Christian verity, his judgment revolted in maturer years, and which he would gladly have altered if he had been permitted by the proprietors of the copyright, who knew their own interest too well to admit the proposed improvements." In answer, Mr. Palmer allows that "there is some truth in the above passage," but, for the sake of proving "that it is not perfectly correct," he appeals to an extract given, in the *Appendix*, from a MS. of Watts's, in his possession, in the Doctor's own hand writing, and adds, "The Doctor expresses his satisfaction in letting things remain as they were." Now, Sir, this extract, which makes part of a reply to a long epistle of Mr. Tomkins, is as follows:

"I freely answer, I wish some things were corrected. But the question with me is this: as I wrote them in sincerity at that time, is it not more for the edification of Christians, and the glory of God to let them stand, than to

* Notes, &c. 91. † Ib. 92.

‡ Appendix, which preserves a curious paper, entitled by Mr. P. Dr. *Watts's Sentiments about the Holy Spirit*.

ruin the usefulness of the whole book, by correcting them now, and perhaps bring further and false suspicions on my present opinions? Besides, I might tell you, that of all the books I have written, that particular copy is not mine. I sold it for a trifle to Mr. Laurence near thirty years ago, and his posterity make money of it to this day, and I can scarce claim a right to make any alteration in the book which would injure the sale of it."

Mr. Palmer, it is true, Sir, has not failed of informing his readers that the Doctor allows some things in the Hymns, &c. might be mended, but that he could not claim a right to alter the copy which he had sold. Had this gentleman stopped here, I would not have animadverted upon his note. Surely, however, the quotation with which I have just presented you, is much more favourable to Mr. Belsham's conclusion, that Watts would gladly have introduced alterations, if he had been permitted by the proprietors of the copyright, than to Mr. Palmer's, that he expresses his *satisfaction* in letting things remain as they were. To remove the fact beyond all doubt, I shall now produce a conversation between Mr. Grove and Dr. Watts concerning the book of Hymns, which *Mr Palmer himself* (Notes, &c. 28) heard Dr. Amory relate! "It was as follows:—"

"Mr. Grove remarked to the Doctor, that several of the Hymns laid the stress of our redemption on the compassion of Christ, rather than on the love of God, and expressed his wish that he would alter them in this respect, and make them more conformable to

the scripture doctrine. The Doctor replied, *that he should be glad to do it*, but it was out of his power, for he had parted with the copy, and the bookseller would not suffer any such alteration."

Unquestionably, Mr. Palmer must have lost in 1813, the recollection of what he wrote in 1785.

Nevertheless, though I cannot always adopt his reasoning, I esteem him as a credible witness of what he professes to have seen or heard. For instance, I believe that he has faithfully reported Dr. Amory's statement of the conversation between Grove and Watts: yet, were I inclined to scepticism in this case, how easily might I urge presumptions against it, as plausible and cogent as those insisted on by Mr. Palmer against the testimony of Lardner! Thus, to begin with the very words of this gentleman (Letters, &c. Note, 6, 7), I might argue that "if Dr. Watts had been as greatly dissatisfied with the Hymns, as has been supposed, he might, and indeed he OUGHT, to have left a copy corrected according to his last sentiments." I might ask (Ib. pp. 15, 16), what were the specific subjects of his dissatisfaction? Not only so: I might appeal to his orthodox phraseology in subsequent publications (34, &c.). Or to Mrs. Abney's, the Rev. Thomas Tayler's, and Mr. Joseph Parker's ignorance of the existence of any such copy or conversation! (25, &c.)—Or to Dr. Gibbons's Narrative, Dr. Stennett's Communication, or the epitaph upon Watts's tomb-stone (27, &c.). This, Sir, I repeat, might be done: nor perhaps would there

be wanting some who might congratulate me on having made good my cause. But such, assuredly, is not the way of confronting, and still less of overthrowing, direct evidence.

The remainder of the "private correspondence between Tomkins and Dr. Watts" (Appendix, &c.), regards the lawfulness of addressing doxologies to the Holy Spirit: and while it shews that Watts's sentiments concerning the Deity of the Spirit, were, in truth, not more orthodox than those of the persons whom Mr. Palmer would characterize as *Socinians* or *modern Unitarians*, it also proves how fearful the Doctor was of giving offence and creating suspicion and alarm by any wide deviation from received practices and phrases. From the whole of it, and from his conversation with Grove, I infer that he no longer embraced genuine Trinitarianism and the popular tenets respecting the nature and degree of Christ's agency in the work of our salvation; since "he would gladly have altered those of his hymns which lay the stress of our redemption on the compassion of Christ, rather than on the love of God, and expressed his wish to make them more conformable to the scripture doctrine."

Assuming a tract published in 1802 to have been written by Dr. Watts, who however was prevailed upon by his friends to suppress the only previous impression, namely fifty copies, which he printed in 1745, I shall request, Sir, the attention of your readers to it, as unfolding some of his opinions at that period. He died in 1748: and with what propriety Mr. Palmer adduces a

pamphlet submitted to the world *three years before* as evidence of the *last* sentiments of Watts, I must leave him to explain. In all events, its contents ought to be compared with the subsequent pieces entitled, "Important Questions" and "The Glory of Christ as God-man," but especially with the *Solemn Address, &c.* And I have the same right to avail myself of the fact that the author consented to destroy the edition, which Mr. Palmer has to argue from that work in its present shape. In the extracts which he has made from it I see something of the language but very little of the essence of orthodoxy. Judging from those quotations, I should pronounce it greatly inferior to his other controversial publications. The friends to whom he shewed it, all persuaded him that it would ruin his character in his old age, for publishing such doctrine: they were dissatisfied, no doubt, with its sentiments, or with its criticisms and reasonings—perhaps with both.

In the year 1746 he printed two of the tracts which I have mentioned, namely, *Useful and Important Questions, &c.* and *The Glory of Christ, &c.* These, Sir, appear to be far more elaborate and respectable performances than the pamphlet which was the subject of the last paragraph (Notes, &c. 57—91): together with certain wild speculations on the pre-existence of the human soul of Jesus Christ, and on his visible appearances before his incarnation, and also some unsatisfactory explanations of those texts which represent Christ and the Father as

* Letters, &c. 35.

one, we find examples of scriptural criticism that will endure the strictest investigation. It is evident that Watts continued to think much upon these topics: it is evident that he was extremely desirous of reconciling his new opinions, if truth permitted, to a reputation for orthodoxy. But to me it is not less clear that instead of maintaining "the true divinity" (Notes, 54) of the Son and Spirit of God, he had surrendered this article of the established faith. To Christ he attributes, in effect, no other kind of deity than Unitarians conceive to belong to him: and it is remarkable that he describes his pre-existence as that of a *human soul*.* On the worship of Jesus he is profoundly silent: this practice, consistent enough with the creed of genuine Trinitarians, could have no foundation in the scheme of Dr. Watts. The probability, then, Mr. Editor, was that a mind like his would not long retain the metaphysical conceits by which his views of the Christian doctrine were still in some degree obscured, but that, on further reflection, he would separate the fine gold from the iron and the clay.†

It were, in every view, to be wished that the M. SS. on this subject which he entrusted to the discretion of his executors, had been published. The titles of them will not enable us to ascertain the nature of their contents: and a better object than the gratification of curiosity, would have

been answered by our being put in possession of all the papers of Watts which related to the Trinitarian controversy. Mr. Neal was perhaps of opinion, with his uncle Lardner, that the publication of them would affect the literary reputation of his departed friend: Dr. Jennings, for reasons which we can only conjecture, seems to have felt little or no interest in giving them to the world; and Doddridge, the third executor, according to a report which has never been overthrown, and of the truth of which, I presume, Mr. Belsham would have particularly favourable opportunities of judging, was anxious that they should see the light. It is observable that, in a letter written to this very excellent and candid man, Feb. 8, 1748, 9 (Appendix), *The Solemn Address to the Great and Ever Blessed God*, is not mentioned, and makes no part of the "complete catalogue" which Neal professes to send him of the M. SS. of Watts: yet this is the very piece which Doddridge is said to have rescued from the flames.

If any of the executors of Dr. Watts were among the friends who persuaded him to destroy the impression of a tract printed in 1745, we may easily conceive, Sir, that they would not judge it necessary to publish certain of his posthumous theological papers. Some little time before his death, a rumour, just or unjust, had gone abroad, of his mind being less vigorous than formerly. There were those who even applied the term *dotage* to the pamphlet of which I have been speaking: and I see that his "growing infirmi-

* See Mr. Palmer's own concession on this head (Letters, 35, 36. Note).

† Dan. ii. 32, 33.

ties" are not unnoticed by Mr. Palmer.†

"A gentleman of veracity (Notes, 99, &c.) who had seen the papers to which the *Solemn Address* was prefixed, assured the writer of *Dr. Watts no Socinian* that they appeared to him to contain nothing new, being only a further illustration of his|| sentiments concerning the Trinity." On the other hand, Lardner, who had met with some of those M. SS., declares, after his perusal of them, that the last sentiments of Dr. W. were completely Unitarian. I am not impeaching the veracity of the anonymous informant, when I ask, *Utri creditis, Quirites?* But surely I may be allowed to suspect his accuracy, when I contrast the purport and the manner of his evidence with those of the declaration of the author of the *Credibility, &c.*

Of the *Solemn Address* Mr. Palmer remarks (Notes, ib.) "This piece is evidently of the same complexion with what the Doctor had before published, and therefore most undoubtedly that was the case with the other papers which were suppressed, to which this was prefixed." The conclusion is too strong and positive for the premises. For the confident superlative *most undoubtedly*, the words *not improbably* should have been employed. But, however this be, I cannot, Sir, agree with Mr. Palmer that the *Solemn Address* "is evidently of the same complexion with what the doctor had before published." On reading it, you will mark the increased scepticism of the writer with re-

lation to the received tenet and his greater solicitude to approve himself a consistent believer in the Divine Unity. It is a document of much importance to my purpose.

This prayer (for such it is) the pious author presents to the One God, even the Father. Concerning any prior state of Jesus Christ he maintains a deep silence: nor does he ascribe to him essential, but only communicated, deity, in which manner he explains those passages in the N. T. that speak of the union of Christ with God. But he acknowledges "his darkness still." He is earnestly yet humbly solicitous to know what share the Son and the Spirit can have in the Divinity of the Father: and he asks, "Is it a vain and sinful curiosity to desire to have this article set in such a light as may not diminish the eternal glory of the unity of the true God, nor of the supremacy of thee the Father of all?" In this investigation, however, it is his wish to follow the evidence furnished by the scriptures, in reading and searching which volume he was conscious of a diligence, regularity and care, for which he appeals to his Ever Present Witness!

One part of the *Address* is singularly affecting. It appears that the doubts and perplexities of this good man in respect of the popular doctrine of the Trinity, had almost ended in his rejection of revelation, from which sad determination, nevertheless, he had been happily preserved:

"Great God, who seest all things, thou hast beheld what busy temptations have been often fluttering about my heart, to call it

† Letters, &c. 25.

|| Watts's.

off from these laborious and difficult enquiries, and to give up thy word and thy gospel as an unintelligible book, and betake myself to the light of nature and reason: but thou hast been pleased by thy divine power to scatter these temptations, &c."

It is clear from the whole of this most interesting composition that the writer's sentiments upon the matter in question, were far from being absolutely settled: his creed was not altogether fixed; he had not, as is the case of some men, renounced enquiry and closed his understanding against evidence and conviction. We perceive that a regard to the "Supreme Majesty" of God is, as it were, his Polar Star, but that hitherto it is obscured in some little degree by the clouds of early error, and has not yet enabled him to discern and reach the haven of truth. The title of the Address, I conceive, Sir, does not imply that he wrote nothing in the Trinitarian controversy *after* those tracts which he now reviews: and since he *prefixed* it to some pieces on that subject which it was not judged necessary to publish, it were too much to say, or even suppose, that, in his subsequent meditations and M.SS., he made no further advances to Unitarianism, nor arrived at complete Unitarianism. It is beyond dispute that some of those M.SS. were seen by Lardner: and there is nothing in the nature or the assumed date of the *Solemn Address* which renders Lardner's testimony *improbable*—but the contrary. Weighing all the circumstances, I hold it to be most likely that we have no where "Dr. Watts's last sentiments in print;" and I also see much reason for believing

(though independently on the express declaration so often quoted, I would not positively pronounce) that those sentiments "were completely Unitarian."

Suppose, Mr. Editor, a man of undoubted judgment, of parts, knowledge and integrity, to affirm that among the posthumous papers (now destroyed) of a friend he had seen that friend's last and genuine will. Imagine, moreover, a testamentary document, apparently of rather a prior date, to be discovered, which, when compared with certain memoranda shewn by the deceased, in his lifetime, to his family and associates, makes it not unlikely that he would modify and limit his bequests in the way stated by the witness. To this testimony what could you oppose? I mean, in fair and just reasoning: for I am aware that in our courts of law, as in physics, the maxim, "*De non apparentibus et non existentibus eadem est ratio*," must be preserved inviolate. Granting the competency of the witness, I take the *probability* of his deposition being correct to admit of formal and scientific proof.

Much therefore as I esteem Mr. Palmer, I cannot but be of opinion that he has by no means considered the subject before him with the attention which it required.—The name of Watts is so deservedly dear to serious men of all persuasions, and especially to the body of Dissenters; the supposed authority too of such a name is so convenient a shelter for some theologians; they can so easily retreat to its protection*

* Στη δ' ἀπ' ὑπ' Ἀϊαντος, σκεῖ
Τελαμωνιάδου. κ. τ. λ. Ἰλλιάδ. vii.
Hom. II. viii. 267, &c

and fight under its defence; that it is not unimportant to ascertain, as well as we are able, *the point of fact.*

So far as Dr. Watts was a follower of Christ (and such he eminently was), may we all, Mr. Editor, be followers of him! Whatever I think of his early or of his last sentiments, I have so full and lively a persuasion of his superiority as a practical Christian, that my pen would in vain attempt to do it justice. Yet happy would it have been for the peace and comfort even of a Watts, had he embraced from infancy that *unencumbered, unscholastic* creed, "There is *one God* and *one mediator* between God and men, *the man Christ Jesus.*"

I am, Sir, &c. &c.

N.

Mr Rutt, on a Calumny against the late Mr. Wakefield.

(Extracted from the *Morning Chronicle*. Nov. 12, 1813.)

Bromley, Middlesex, Nov. 6, 1813

SIR,

In *The British Review* for October, is an article entitled *Correspondence between Fox and Wakefield*. At p. 220, is the following note:—

"Mr. Wakefield gained not less than 5000*l.* by his fortunate inclosure in Dorchester Gaol, through the liberal contributions of his friends on the occasion.

"*Merito jam*

"*Suspectus, tanquam ipse suas incenderit ades.*"

This quotation is from the third Satire of Juvenal, and whoever

* Secure behind the Telamonian shield,
The skilful archer wide surveyed the
field," &c. POPE.

observes the connection of the passage, will not fail to detect the design of the Reviewer. He evidently intended to disparage Mr. Wakefield's reputation, by attributing those political transactions, which brought his name before the public, to the most unworthy motives. It may be worth noticing that Dryden thus preserves the sense and spirit of the original, "Suspected for accomplice to the fire, That burnt his palace, but to build it higher."

Yet the purity of Mr. Wakefield's motives, as to designs of pecuniary advantage, have been often admitted by those who are most opposed to his principles and conduct. To his associates who yet survive, a single word would be superfluous to shew the falsehood of such an imputation. I will rather proceed to expose it, as I am able to do, perhaps, more satisfactorily than any other individual.

I had the honour of first proposing the Subscription, of which, being most kindly and zealously assisted, I undertook the principal management. A considerable sum was procured before Mr. Wakefield had any knowledge of the design. This I communicated to him, understanding that Mr. Fox, in a very friendly but highly delicate manner, had recommended to him the publication of some literary work by subscription, for the benefit of his family. That letter from Mr. Fox is given at p. 69, of the lately published *Correspondence*.

In the paragraph to which the note in question is annexed, the Reviewer imputes to Mr. Fox "faint expressions of sympathy," with Mr. Wakefield's situation,

and a deficiency of " exertions beyond the cold charity of praise." Yet the subscription received from Mr. Fox, which was among the earliest, was liberal, considering his comparatively narrow circumstances, and there is ample evidence that his influence contributed not a little to enlarge the eventual amount.

It may be desirable, perhaps necessary, that a reviewer should be anonymous. Yet surely the writer must, on reflection, be self-condemned, who, thus sheltered himself, should cast his arrows at posthumous reputation, and as his best excuse, could only say, *I am in sport*. This Reviewer, however, professes both morality and religion. He is solicitous to ascertain " the social virtue of a Wakefield, and the Christian belief of a Fox!" I cannot help adding, that an Editor, who admits such a passage as that on which I have animadverted, ought to be more discriminating, or at least, less inconsistent. He should either respect the approved manly maxim, *de mortuis nil nisi verum*, or no longer assume, as the motto of his title-page, *fiat Justitia*.

The representations in this letter, I have considered as duties devolved upon me from my intimacy with Mr. Wakefield during his latter years. I will not deny that I have been eager to perform those duties, from a still lively recollection of our friendship, which was endeared to me by his eminent virtues and rare accomplishments.

I trust, Sir, that you will oblige me by giving publicity to this statement. And remain

Your obedient servant,

J. T. RUTT.

On the Objections to the Doctrine of Necessity.

Paisley, 14th 9th Mo. 1813.

FRIEND,

In looking over thy last Repository, I was induced to read a paper (pp. 513, 514) entitled " Objections to the Doctrine of Necessity," written by a correspondent whose signature is X; wherein he states that he is fully convinced of the truth of the doctrine, but really shocked at its consequences. There are three objections brought by him against that doctrine, which he considers as unavoidable consequences, but which, in the light I conceive he views them, I will undertake to prove to be no proper consequences of philosophical necessity at all. Without adverting to the introductory part of his letter, I shall proceed to the consideration of the objections. 1st. He says, " Does not the doctrine of necessity, properly understood, refer to the Deity, as to its true cause every event bad as well as good." —I answer, certainly, if he is considered as the cause of all causes and effects; but that the good and the evil are the same with him, in point of intention and design, I by no means think. This I will exemplify: we will suppose then, that neither the properties of, nor the modes of producing, fire, have been known, but that some philosopher has now discovered both: Having nothing in view but the general good of mankind, we will imagine him to be comparing all the good and bad effects that would necessarily result from its coming into general use. Finding the good greatly to preponderate over the evil con-

sequences, he is induced thereby, to divulge the whole, cautiously warning against all its bad effects, while he points out its advantages. Now here is the distinction;—the vast benefits derived from the use of fire, were the only motives that induced him to make it known; the evil results were rather motives of restraint, and finding them to be unavoidable, all that could be done, he did, by pointing out these evil results, so as that they might be avoided. The case, I conceive, to be the same, with the Supreme Being: He foresaw, as an unavoidable consequence that mankind, when brought into existence, in a state of ignorance and destitute of experience, would fall into many errors: for the prevention of as many of these errors as possible, the Author of Nature has adopted the most effectual methods; he has so formed mankind as rapidly to gain knowledge by experience, and gave them in due time rules for the regulation of their conduct, and appointed a state of rewards and punishments. Viewing matters, then, in this light, the crimes of mankind can no more be chargeable on the Supreme Being, as being part of his design; than that all the bad effects resulting from the use of fire, would be justly chargeable on the benevolent philosopher who warned mankind of them. Now when the happiness we here enjoy is far more than the evil we feel, there is no wonder that the Supreme created man; especially when a vast deal of the evil which happens is productive of good. And if we add to this a state of eternal progressive improvement and pleasure, then all evils whatever become as a mere speck in

the heavens. To be sure, if thy correspondent conceives, as I suppose he does, that the kind Parent of All, has actually designed that every individual should commit all the crimes he will ever be guilty of, and accordingly has minutely disposed circumstances to effect these ends; and notwithstanding shall condemn his creatures for doing what he designed them to do; if such were a consequence of necessity, it would be a shocking one indeed: it is one, however, that flows not from my ideas of that doctrine, which as strictly maintains as the other does, the connection of cause and effect; the difference between the two cases being this, that according to the one, evil was designed, according to the other it was properly undesigned, being unavoidable. Indeed, I think that evil formed no part of the plan of the Supreme Being, since in many cases it is destructive to happiness and since he has manifested so much care in endeavouring to check moral evil.

2dly. He says "where there is no choice, there can be no accountableness." It is easy to perceive that thy friend here supposes, that a man must be able to do otherwise, circumstances being the same, before he can become an accountable being. But such a supposition is by no means necessary to my notions of accountableness. I have no idea that Jesus, our appointed Judge, will thus address me, "Why didst thou do so and so?" or, "Because thou hast done this, therefore will I punish thee." If I may be allowed to word my conceptions, it would be this—"Thou, by the commission of numerous crimes,

hast contracted bad habits, that totally unfit thee for real enjoyment. Now as these habits must be eradicated before thou canst be truly happy, and as I have nothing but thy good in view,—there is a necessity for placing thee in those circumstances (however painful) best adapted for accomplishing this end; so that, when this purpose shall be effected thou shalt be freed from all pain and sorrow, and improvement and pleasure shall attend thee continually.” But perhaps this will be considered as walking on the ground of assumption; to obviate this then, I observe, that to punish any one merely because he has committed a crime he could not possibly avoid, appears to me little short of acting on a principle of revenge. If a father chastises his child because and solely on account of his being guilty of falsehood, with the idea that he could have done otherwise, it betrays either ignorance or revenge. But if he should chastise him for no other end than for the sole purpose of eradicating such a propensity, actuated only by the motive of doing his child good, (not of venting his rage) and so choosing the best means for this purpose, he acts not only a rational but beneficial part. In other words, it is acting only from a principle of benevolence, the only motive that properly influences the God of the Universe. That this is the mode of correction with our heavenly Father is evident from this, that whenever a man sincerely repents of his sins (let them be what they will), and is led in consequence to follow a course of virtue, he is sure to obtain pardon. Why so? Simply because that very end is attained,

which punishment is intended to produce, viz. the eradicating of every evil habit. This was always the mode with our heavenly Parent, before as well as after the gospel dispensation; see Ezek. xviii. This procedure then, explains, or rather illustrates my ideas of responsibility.

As to his 3d objection about “accounting the moral principles of our nature of no authority, though deep and universal,” I would just observe, that we come into the world with no moral principles, they are the result of various circumstances and of experience, and as they differ from each other, some of them must be erroneous. As to the universality or greater prevalence of one more than that of another, that is no proof with me of its truth, more than that the general prevalence of Polytheism would be a proof that there are more Gods than One. That punishment is never inflicted but with the idea, that the offender could have acted otherwise, *ceteris paribus*, I deny; it is not the case with me, and I will venture to say with many others; that it is, however, generally the case I do believe, but that is “of no authority,” no weight with me, for it neither proves that it is acting with reason or propriety, nor yet that it is a “shocking consequence” of necessity, or has any thing to do with that doctrine at all. It is just such a principle as I am “fully convinced” is founded on profound ignorance and error.

Should these remarks meet thy approbation, thou art heartily welcome to insert them in thy impartial and beneficial publication.

Thy Friend,

R. H.

A Hand-Bill.

SIR,

The following is a copy of a Bill that has been posted in the West End of the town, which may not appear unworthy of preservation in your valuable Magazine. Its merits speak for themselves, and the general idea on which it is founded exactly meets the sentiments which I have long entertained on the subject of it. If the author should chance to read it thus rescued from oblivion, he would confer a great obligation on me by favouring me with an interview. To attain this object, I know no better contrivance than to refer him through the printer to you, for which purpose I beg leave to trouble you with my address. It is not impossible that I may be able to furnish some aid towards promoting the design in view, in consequence of my connections with several others who have similar inclinations.

I am, &c.

LITURGIUS.

“National Places of Worship at the West End of the Metropolis.

“Thousands and ten thousands of the inhabitants of the above quarter are unable to hallow the Sabbath in the most acceptable mode, that of Public Worship. Is not this a grievous privation to individuals, and a serious public evil? Ought it not, if possible, to be obviated?

“But whence can a fund be provided for the purpose? The voluntary contributions of each religious sect would probably be inadequate to the demand of its own worshippers; and one religious sect must not be compelled and charged to supply public

worship for another. This would, indeed, be the grossest injustice.

“Can no place of worship, on the other hand, be constituted, which *all* Protestant Christians of a parish might alike conscientiously enter; and to which all the more opulent might therefore be equitably called upon to contribute? To those, indeed, who recognize the Bible as the exclusive source of their *faith*, what more were necessary than that, in a place, of which the area should be open and gratuitous, the pews around, and galleries above, rented, the pulpit unrestricted to the preacher of any particular sect; the form of worship should be *scriptural* not *sectarian*?

“A Liturgy therefore, from which all unscriptural phraseology should be as scrupulously excluded as possible, fashioned closely upon the model, and after the precepts and example of our Lord and Saviour Jesus Christ!

“In such a temple, might not every Protestant Christian tender the right hand of fellowship to his brother, and join in devout acclaim to Jehovah and his Christ?”

Book-Worm. No. X.

Nov. 28, 1818.

SIR,

Proceeding to enquire, as proposed, p. 713, with what success the scholar Dr. Gregory attempted to confute the mechanic John Smith, I cannot refrain from applying to the former that sentiment naturally excited by unexpected changes in human affairs, and for which the Mantuan Bard has so often supplied the expression.

Nescia mens hominum fati, sortisque futuræ.

Or according to Pitt,

—Man too haughty in a prosp'rous
state
Grows blind and heedless of his future
fate.

Dr. Gregory had consigned to the flames the "Designed End of the Socinian Controversy," hardly sparing the author, or rather almost suggesting a writ *de heretico comburendo*, as his reward. Our scholar, no doubt, expected that his own learned volume would Enlighten climes and mould a future age.

Least of all could he have imagined that, when that volume had accompanied many a mighty *tome* to oblivion, the tract of John Smith, a century after its first appearance, would find an editor in a biblical scholar with whom Dr. G. might not have thought it a disparagement to have been compared. Yet Michael Dodson, to whom I refer, and whom I had the pleasure and advantage of knowing, could have been no competitor with the Doctor in what Jortin calls, the Agonistic style, for he never employed either his tongue or his pen "to bring a railing accusation."

That learned and excellent man discovered, as I have been credibly informed, among some waste paper, the tract of John Smith. Mr. Dodson was then treasurer, and an active member of the Unitarian Society, among whose tracts it was re-published with the following introduction.

"Advertisement to the second edition in 1793.

"It is presumed, that the good sense which abounds in this little tract will recommend it to the attention of the friends of truth and free enquiry, although it is certain, that since the author's time, great

improvements have been made in translating and explaining many passages of scripture cited in it. The doctrine of the Trinity, which he opposeth, hath been proved by many learned men, in the present century, to derive its chief support from false readings and false translations of the Bible. M. D."

Mr. Dodson, who was certainly intended by these initials, was aware that John Smith had never referred to the original languages, or examined critically the common version, of the Bible, to which his enquiries appear to have been confined. He no more doubts than his opponent the authenticity of the heavenly witnesses, though he gives as the sense of that forgery (p. 24.), "these three are one, as to the record which they are there said to bear." Dr. G. has quoted that text in seven different places. Thus friendly to the Trinitarian hypothesis was the pious fraud, though as Lardner remarks (W. ix. 172), "fictions when detected and exposed, in the end, weaken the cause for the sake of which they are contrived." Yet Dr. G., not anticipating a Porson or a Griesbach, says of his favourite text (p. 128.), that it does "so gall the Socinians, that they would willingly expunge and blot it quite out of the Canon." Of the miraculous conception, John Smith makes no question, but he is evidently perplexed (p. 25.), and gives some advantage to his opponent (p. 132.) on "the equality of God and Christ," by adopting the mistranslation of Phil. ii. 6. Dr. G. is also severe upon him for what he says (p. 34.) "Of the coming down of Christ from heaven," accusing him of following "the foolish imagination, and the

silly dream of Lælius Socinus," as to the assumption of Christ into heaven before his public ministry. Lælius Socinus, our polite scholar compares to a deluded fanatic of the doctor's own time. This was one "John Mason, who vainly imagined that Christ was come down from heaven." (pp. 197, 8).

To another opinion strenuously maintained by the Polish Reformer, on the worship of Christ, John Smith is no convert. On "the object of divine worship," (p. 43.) he says, that in "numerous and plain places, the scriptures makes God and not Christ to be the alone object of our divine addresses." Thus, though now traduced as a Socinian, he might, in a former age, and another country, have been "a companion in tribulation" of Francis David. That consistent Unitarian suffered, if not under the persecution of Faustus Socinus, yet on his principle of the magistrate's right to restrain and punish heretics. That principle he avowed, like the Reformer of Geneva, while both had forgotten the reproof of their common Master, "ye know not what spirit ye are of."

The tract of John Smith is indeed chiefly valuable, as it proves how the Unitarian doctrine pervades even the common version of the Bible under all the disadvantages of a translation, by a Unitarian clergy, from a text which the learned orthodox themselves now admit to have been, in many places, incorrect. Yet his learned opponent has very slender claims to the reputation of a biblical student. He generally answers John Smith, not by a critical examination of the passages in question, but by adopting

the language of some Greek or Latin father. His opinion indeed appears to have been directly opposed to that of John Haies, who, in his "tract on Schism," scandalized Archbishop Laud, by the assertion that "Church Authority is nothing." Dr. G. on the contrary, carries to a singular height his regard for antiquity. At p. 326, he says, without interposing one historic doubt, "there is a tradition that Gregory surnamed Thaumaturgus, received a system of faith by revelation; a creed, embraced, saith Gerard Vossius, both by the Eastern and Western churches." This creed came under the examination of Lardner (W. iii. 49—52), who determines it to be "a fiction of the fourth century, after the rise and heats of the controversy about the Trinity."

John Smith, before he proceeded to prove, "that no other person but the Father of Christ was God most high," had premised, "That there is a God," and "That this God is but one in nature or essence." It is not easy to form a fair objection to this mode of commencing such an enquiry. Dr. G. however, finds fault with it, and thus elegantly explains what he sarcastically calls its "prudence and policy," observing, that "a few truths intermingled amongst many errors, seem like a little sugar sprinkled amongst a greater quantity of rat-bane, which renders the poison the more palatable, and tempts the silly and cheated vermin to swallow it down so much the sooner" (p. 9.)

At p. 13, Dr. G. is again somewhat pleasant. John Smith (p. 6.) had supposed "two such beings

as A and B" and added, "if the person of A can do more than the person of B, then the person of B cannot do more than the person of A." His opponent chuses to "suppose by the letter A, our author, and by the letter B, his answerer," and then proceeds, "This inference is manifestly untrue, for this author can make a clock, which is more than his answerer can do; and yet his answerer can make some shift to understand Greek and Latin authors; which, I presume, is somewhat more than our clock-maker can do."

But I shall extend this paper beyond reasonable bounds unless I take for granted, that those of your readers who may entertain the subject, are as well acquainted with the tract of John Smith, as they have been hitherto strangers to the volume of his learned opponent. I shall proceed to collect a few of the more rare ingredients in the composition of the Divine Antidote, designing especially to notice such arguments for the Trinity, as appear not to be relied on, if ever proposed, by modern Trinitarians.

The first of these occurs on John xvii. 3, at page 19, where Dr. G. proceeds to confute John Smith, with the "interpretations of such learned men whose judgments are far to be preferred before that of an illiterate mechanic." He then quotes from St. Austin, with approbation, that "the order in which these words are to be understood is this, that they may know thee and Jesus Christ, whom thou hast sent, to be the one true God. *Ordo verborum est, ut Te et quem misisti Jesum Christum, cognoscant unum verum Deum.*"

Aug. de Trin. L. vi. c. 9. Neither St. Austin nor Dr. Gregory appear to have considered that, like some reputed orthodox among the moderns, they thus robbed the Trinity of a third person, or, according to Calvin's scholastic charge against Servetus, plucked an hypostasis from the Divine Essence. In the train of St. Austin appear Tertullian, Athanasius, Chrysostom, Theophylact. "All these and more come flocking" to astound John Smith with their native Greek and Latin, "words of learned length and thundering sound," though translated for the benefit of the Mechanic and his English readers.

To "prove that the God of Israel was more than one person" Dr. G. adduces (p. 30.) the conduct of Abraham, Gen. xviii. 1, when "three men stood by him," who the Doctor says, "are supposed, and not without reason, to be the three persons in the Godhead, who were then pleased to disguise themselves and appear in the shape of men." That "God the Father might be" one of these men, Dr. G. thus argues: "Because we find him represented under the notion of a man by our blessed Saviour himself, and that more than once; when our Lord said, 'A certain man planted a vineyard,' and again, 'a certain man made a great supper,' 'tis sure that by this 'certain man,' our Lord in both these texts meant God his Father." Let no reader exclaim *risum teneatis*, [for Dr. G. is quite serious.

John Smith had asked (p. 9.), "how can he be God himself, who truly is no other than the Son of God?" On this subject Dr. G. dilates through ten pages

(58—68) in language not all proper for quotation, yet such as the doctrine of the miraculous conception has too often occasioned. This learned divine, however, (p. 6.) at length satisfies himself, if not his reader, with the following result of his argument. "If a sheep beget a sheep, if a man beget a man, we may easily conceive that since a God begets a Son, he begets such a son as is in all respects like himself; a son who is a God, but though another person, yet not another God."

Dr. G. discovers how much he possessed the spirit of an impartial inquirer at the opening of his 10th section, (p. 69.) Against "this Socinian scribbler," who "makes bold to tell the world that Christ is not the true God," he practises a *ruse de guerre*, once a favourite stratagem among orthodox polemics, and not yet, I fear, entirely exploded, Dr. G. calls out, as if horribly affrighted, *Audis, Jupiter hoc, nec labra moves?* and adds, "'tis infinite patience that our Lord bears with such blasphemers." He then complains, that "councils, fathers, schoolmen, and many other pious and learned divines, must now truckle and submit their judgments to this grand theologian, the clock-maker, this mechanic and apron-divine." Against such a simple theologian, Dr. G. (p. 86) brings Theophylact to prove that the power given to Christ, "as our Lord acknowledges, Matt. xxviii. 18. "was altogether given him by himself, i. e. by his deity to his manhood." The doctor, afterwards, (p. 87) thus corroborates this opinion. "Since God the Father did, from eternity, communicate to his Son his own en-

tire essence, and with it his omnipotence, we may justly say that when this Son of his was pleased to take upon him the nature of man, and in that nature to work many miracles, the power whereby he wrought them, though originally received from his Father, was then his own; exercised by himself as being man, but received from himself, as being God."

Dr. G. on the hypothesis of two natures in Christ, says, (p. 287) that "our Lord, in respect of his divine nature, is the Son of the first person only: and that person alone, upon that account, is often called the Father of our Lord Jesus Christ." But that "our Lord, in regard of his human nature, may not unfitly be called the Son of the whole Trinity; the first person contriving his incarnation, the second freely consenting to it, and the third effecting it." The doctor's Trinity, however, is that of South rather than of Sherlock. At p. 169, he supposes "a triumvirate, three men invested with equal power,—obliged jointly to concur in every act," so that "not one of the three could be spared." Dr. G. "if it be lawful *parvis componere magna*, would say that this case doth somewhat resemble and illustrate that of the three glorious persons in the godhead." He adds, that from the "unity of their nature, there ariseth one will, one operation."

Dr. G. in the latter part of his volume, labours to prove the deity of the Holy Ghost, as a person distinct from the Father. Yet, stating the orthodox notion of satisfaction, p. 262, he says, "this is enough to prove that there are

at least two persons in the God-head, the one satisfied, the other satisfying." And, in another place, instead of stating a trinity as indispensable, he admits to John Smith, (p. 172) that "were there but one person truly God, an infinite, almighty, and most wise Being, that one person so qualified, would be, as this man saith, as sufficient to all the purposes of the Godhead as ten thousand deities." Dr. G. indeed, appears, once, to have been not far from "the simplicity that is in Christ," in the following passage, (p. 144) allowing for a few unscriptural qualifications in italics.

"Our blessed Saviour, *as he was man*, increased in wisdom by degrees, as other men do; yet at a far higher rate, and far greater measures, yet not so as to become omniscient; for the particular day and hour of the last judgment was concealed *from his human soul*, nor was there any need that it should be revealed to him *as man*, because it was no part of that doctrine, wherein he was to instruct the world. It was enough that Christ *as man*, was furnished with so much knowledge, as enabled him to reveal the whole will of God, to instruct his church, to solve all doubts, to confute all errors, and to understand the very hearts and thoughts of men."

Such is the best account of the composition of Dr. Gregory's "Divine Antidote" which I am blest to give. Those who wish to pursue the subject further than either inclination or leisure will carry me, may find the volume in the valuable library of Dr. Williams. I am surprised that Mr. Dodson or some other Unitarian, never

discovered it, as at p. 245 of the Catalogue the work is thus described.—"Gregory's (Fran.) Antidote against a Devilish Poyson, in answer to John Smith. 1696." I am not aware that I have misrepresented Dr. Gregory, and I cannot forbear the remark, that if such was the force of argument wielded by a learned Trinitarian, it is no wonder that the Trinity should soon require to be supported by the argument of force. This was obtained in 1698, under the specious form of an "Act for the more effectual suppressing blasphemy and profaneness." This Act, as is well known, is just repealed by general consent, as it concerned Unitarian Christians; though unbelievers are still denied their rights as citizens, while Christianity is encumbered and discredited by an affected support from the civil magistrate! How superior to church-statesmen and state-churchmen does Lardner appear on this subject. That enlightened Christian, speaking of Augustine's discussions with some Pagans of his time, adds, (W. ix. 188) "if this freedom of debate had still continued, and been openly allowed and encouraged, and the arguments for Christianity had been proposed with mildness, it would have been honourable to the Christian religion, and its further progress would have been more advanced than by any external force and violence whatever."

I will add here, that Dr. Gregory mentions incidentally, (p. 293) as "a late Socinian book, A Letter to the Reverend Clergy of both the Universities." Of this book I know nothing except the little there mentioned. It appears to

have been written against church-authority, and is consistent with its motto, *Non quis sed quid*. Dr. G. had before remarked, (p. 118) " 'Tis not very long since a book, entitled the Naked Gospel, was burnt at Oxford; a book wherein its author did seem somewhat to favour the Socinian heresie, and by some expressions obliquely to question our Lord's divinity." For the following information on this subject I am indebted to Wood Athen. Oxon. (ii. 950) under the article of "Arthur Bury, rector of Lincoln College, Oxford," among whose writings he mentions

"The Naked Gospel, discovering 1. What was the gospel which our Lord and Apostles preached. 2. What additions and alterations later years have made to it. 3. What advantages and damages have thereupon ensued. Part 1st of Faith. London, 1690. 4to. said in the title to be written by a trueson of the Church of England, and yet in p. 83, he expressly denies the doctrine of the Church of England.—26th July, ejected from his rectory of Lincoln College by Jonathan [Trelawney] Bishop of Exeter. Thereby laying open a way for other miseries to follow on the learned author, certain masters of the universities, like valiant Sancho Panchas, endeavoured to make his fall the greater by subscribing to several petitions, by them drawn up, to be given to the vice-chancellor, for further

execution to be done for the author's writing the said book."

Wood then mentions "a convocation, 18th August," which decreed, "that in the said book, called the Naked Gospel, were certain impious and heretical propositions, repugnant to the chief mysteries of faith in the Catholic church, especially in that of England." In consequence of a subsequent decree by the convocation, the book was "publicly burnt in the schools' quadrangle." Dr. Bury had previously published "An Apology for writing the Naked Gospel, of which Wood gives no character, but a correspondent of Atterbury, (Sept. 1, 1690. Epis. Cor. i. 6.) says "it is sufficiently provoking."

Dr. Bury, however, according to Wood, made his peace with the church, and was restored to his rectory, probably as a reward for the following, which Wood gives as his last publications. "The Doctrine of the Holy Trinity, placed in its true Light, by an Answer to a late Book, entitled Animadversions upon Dr. Sherlock's Book. Lond. 1694. 4to. The Doctrine of the Incarnation of our Lord asserted and explained."

Dr. Bury might have taken the hint of his title from a publication by Bishop Croft in 1675, (B. Brit. iv. 463) to promote a *comprehension*. That was entitled "The Naked Truth, or the true State of the Primitive Church."

VERMICULUS.

REVIEW.

" Still pleas'd to praise, yet not afraid to blame.—POPE.

ART. I. *A Reply to the Strictures of the Rev. Isaac Milner, D. D. Dean of Carlisle, &c.* By Herbert Marsh, D. D. F. R. S. Margaret Professor of Divinity in Cambridge. Cambridge, printed. Sold by Rivingtons, London: 1813. 8vo. pp. 41. Appendix. pp. 29.

The question really at issue between Dr. Marsh and his opponents, in the controversy relating to the Bible Society, is whether it be consistent with the obligations of the ministers and members of a Protestant established church to join an institution which proposes to itself the exclusive object of circulating the Holy Scriptures? This inquiry, already replied to in the affirmative by the Scottish clergy, some of the disputants have, nevertheless, forgotten, in their attention to those minor points of debate, and, we are sorry to add, altercation into which they have been betrayed. The accusation eminently applies to Dean Milner in his *Strictures, &c.*: and it holds good in an inferior degree of the Margaret Professor.

—"Nothing," says our author (p. 1.), "would have induced me to write again on that now exhausted subject (the Bible Society), if I had not been compelled by the most extraordinary piece of controversial divinity, which ever issued from the press."

After a sketch of his former antibiblical labours, after a short narrative, in the course of which

he tells us that the Prayer Book is "the bulwark of the established church,"* he states it (4) as the avowed object of Dr. Milner's *Strictures* to depreciate his opponent in the estimation of the public. Then follows, first, a complaint, for aught we know not unreasonable, of the period which the said Doctor selected for laying them before the world, and, next, a censure, which we are sure he richly deserves, for introducing much irrelevant matter into the controversy. With these charges is mixed a poignant sarcasm on the silence of the Lucasian professor from his chair: and we have afterwards a formal accusation against him for advisedly and unnecessarily bringing forward certain passages in the polemical history of his antagonist. Passing "from grave to gay," Dr. Marsh laughs, and raises a laugh, at one chapter of the *Strictures*, which is entitled *The Dean of Carlisle's Infirmities*; upon which topic he thus comments (7, 8):

"Now what connexion there can be between his *Strictures* and his infirmities, or what connexion his infirmities can have with the Bible Society, I am utterly at a loss to comprehend; though I can easily see, that if Dr. Milner, instead of confining the title of *Infirmities* to a single chapter, had made it the title of his whole book, it would have perfectly suited the contents. But however consistent it may be with the elegant feelings of Dr. Milner, to inform the pub-

* See also p. 28.

lie of his 'powerful medicines,'* he should not have forgotten, that he had previously compared himself with *Hercules*, in whose arms his adversary was 'squeezed to death.'† Now we read of Hercules in the cradle strangling serpents; we read of Hercules and his twelve labours; we read of Hercules at the court of Omphale; but Hercules, in a course of physic, is a scene, which neither poet nor painter, before Dr. Milner, had ever attempted to describe."

We have taken a survey, thus far, of Dr. Marsh's Introduction. The body of his Reply, is divided into two parts.

Of the eight chapters which compose Part I. we deem it unnecessary to lay an analysis before our readers. The reasoning there employed (and it is eminently close and skilful) Professor Marsh addresses solely to churchmen,—much of it indeed exclusively to Dr. Milner: and it proceeds so little on general principles, and is so remotely connected with any general and important inference, that it has interested us merely as an example of very superior ingenuity and talent. We are of opinion that the author's argument directed against the Dean of Carlisle and Mr. Simeon in the chapter which bears for its title, "Artfulness of the Attempt to get rid of the FACT by the Means of Substitution," is perfectly conclusive. On the other hand, he has not dealt quite fairly, we think, with those of his clerical brethren who support the Bible Society, when he represents them as justifying absolutely and without any qualification the non-distribution of the Prayer Book. All which in equity can be collected from their conduct and their language is, that they regard it as their

duty to put forth their first efforts for the diffusion of the Sacred Volume. It is evident to common understandings that Bibles will be dispersed more cheaply, and therefore more widely, by an institution which limits itself to this object than by one whose design is less simple, and whose spirit is less comprehensive. A Churchman who patronizes the British and Foreign Society, declares by this act that he considers the scriptures as the fountain of religious truth: but he neither expressly nor implicitly signifies an indifference to the circulation of the Liturgy; any more than the dissenting members of this association, signify an indifference to the circulation of their several hymns and catechisms.

Dr. Marsh having thus finished his general defence of the inquiry into the consequences, &c. proceeds, in the second part of this Reply, to defend it in reference to particular points; and intermixes and subjoins remarks on various subjects connected with it.

He animadverts with a warmth not disproportioned to the occasion upon the Dean of Carlisle's attempt to injure his high literary reputation (66):

"It seems then," says he, "that my authority must be lessened, in order to invalidate my reasons. And all that I have written is to be ransacked for any possible mistakes, which are to serve as arguments from analogy, that I must be wrong on the subject of the Bible Society. In how amiable a light does Dr. Milner appear, when he thus avows his design to degrade his opponent—and how logical is the conclusion, that an author must be wrong in one place, if he is wrong in another!"

In every numerous association, some weak and rude and ignorant persons may be found: and we

* *Strictures*, p. 279. † *Ib.* p. 48.

are less astonished than grieved that the Margaret Professor has been assailed with abusive letters from individuals of this description. Surely, his discernment and impartiality will forbid him to identify them with the cause of which they are the advocates: nor need he be apprehensive (69) that he may be required to make some other sacrifice besides the sacrifice of his character.—The Particular Baptists of this country, we are happy to learn (70), have presented him with “a very valuable token of their esteem,” for the publication of his *History of Scripture Translations*, in which justice is rendered to the biblical labours of their missionaries at Serampore. Those missionaries merit no common praise for their zeal, discretion and perseverance: and, observing the direction of their studies in India, Dr. Marsh styles that class of Protestant Dissenters to which they belong, “a very respectable and learned body.”

His chapters on Calvinism, furnish some acute remarks in relation to the nature and tendency of the system and the history of the controversy. Speaking of the popular doctrine of predestination, or more correctly of absolute decrees, he affirms (84), “There is no *middle* path. On the subject of predestination we can have no such thing as *half* a Calvinist, or a *moderate* Calvinist.” This is a fair and not an unimportant inference. When however we see the ingenious reasonings by which it is endeavoured, on the one side, to shew that the articles of the Church of England are Calvinistic, and, on the other, to vindicate them from this representation, we must suppose that our Professor will not

seriously defend clerical subscription as essential for preserving unity of faith!

We copy the following sentences (129, 130), because they describe a memorable incident in Dr. Marsh's public life, and contain information of which, it is probable, some of our readers have not been hitherto in possession:

“When in 1798 the public opinion on the Continent ran like a torrent against England, and the miseries occasioned by the war in Germany, excited a clamour against us as the reputed authors of it: when the journalists in the pay of France teemed with abuse of England, and they who were attached to us were afraid to defend us, I laid aside Theology to vindicate my country. I stood alone against a host of adversaries, who loaded me with invectives, though with invectives far short of Dr. Milner's. But I persevered: and I changed the public opinion, from *hatred* of England to *praises* of England. In a work, written in the German language, I proved that we were *not* the authors of the war.”

—“The Dissenters and Methodists,” observes Professor Marsh, when referring to them as members of Auxiliary Bible Societies (137), “are now called annually together in county meetings, where public speeches are made, which are much better calculated to inflame the passions than to inform the judgment.”

This language is unhandsome: nor has it the authority of numerous and acknowledged facts. Some of the speeches delivered at these meetings, are perhaps ill calculated “to inform the judgment:” some are examples of a very bad taste in composition; but, with few exceptions, they have no tendency to inflame the angry passions. In general, they breathe the spirit of conciliation and good-will. Many have been remarkably argumentative, eloquent and appropriate; while others, it must be confessed, par-

take more largely of the style of sermons and homilies than suits the character of a miscellaneous assembly, convened for the transaction of public business.

In one of his notes (138) Dr. Marsh adverts to the conduct of an Unitarian Vice-President of a Bible Society in the Western part of Middlesex. Now there is reason to believe that our author has not obtained a correct acquaintance with the circumstances of the case; and we have seen a very different account of it, in a Magazine which the Professor will not suspect of being partial to Unitarians.* The fact seems to have been that the gentleman in question did, in his individual capacity, and in a manner and at seasons perfectly distinct from his exertions as a member and officer of the society, give away tracts in explanation and defence of the Unitarian doctrine. All this he had as much a right to do as the offended clergyman had to distribute Prayer Books, Church Catechisms, &c. Whether any, and what, hand-bills were published by him, we are ignorant. If it be true that some of the style and tenor here represented, were put into circulation, we shall not hesitate to condemn the measure as the expression of "a zeal for God which is not according to knowledge."

We transcribe the Margaret Professor's CONCLUSION (141), upon part of which we shall take the liberty of offering our *Strictures*:

* One of the late numbers of the *Gentleman's Magazine*. The matter is also noticed in the *Mon. Repos.* Vol. VIII. p. 350, 351.

"I have now given an answer to every thing important in Dr. Milner's book: and I hope it will be the last time, that I shall have occasion to write about the Bible Society. I have written at present for the purpose of *self-defence*; and I shall be grateful to the public if I have a patient hearing. I have long since abandoned the thought of opposing the Bible Society. When an institution is supported with all the fervour of religious enthusiasm, and is aided by the weight of such powerful *additional* causes, an attempt to oppose it, is like attempting to oppose a torrent of burning lava, that issues from Etna or Vesuvius. Even this answer to Dr. Milner, in *my own defence*, is a work of dubious enterprize. I stand opposed, not only to Dr. Milner, and all the *minor* advocates of the Society; I stand opposed to almost every periodical publication, from the *Edinburgh Review* down to the *Christian Observer*; to say nothing of the *Evangelical Magazine*, and the other broods of Methodism, which are hatched at the expiration of every month, and peck by instinct at the Margaret Professor. Dr. Milner indeed has declared that I have nothing further to expect from him: and I heartily rejoice to hear it. It is the wisest resolution he can *now* make. A wiser resolution he *might* have made,—if he had resolved not to write at all."

If, when he describes the Bible Society as supported "with all the fervour of religious enthusiasm," Professor Marsh means no more than that its friends are actuated by the strong impulse of religious feeling, they plead guilty to the charge, and would be ashamed of not having their best affections awakened in such a cause. But if he would intimate that they are hurried away by their emotions, without consulting their understandings, they reply that the accusation is neither legitimate nor decorous.

Again, Why should he speak of "a torrent of burning lava, that issues from Etna or Vesuvius?" He will perhaps answer that he

borrow this image to illustrate a single point, to characterize the resistless force with which the Bible Society gains upon public approbation. May it not however be apprehended that numbers of his readers will consider him as expressing by this language *his* sense of the *qualities* and *effects* of the institution? This interpretation they will the more readily put upon it, as they view the Society in the light—not of a desolating volcano, whose liquid fires are preceded by terror and followed by famine, but—of a majestic and fertilizing river, that adorns and blesses the countries through which its waters fall.

It is curious to mark the contempt which Dr. Marsh has for “the Evangelical Magazine, and the other broods of Methodism, which are hatched at the expiration of every month, and peck by instinct at the Margaret Professor.” And, truly, for thus “pecking,” they would soon be devoured by the object of their attack, did they not flee to a very convenient shelter, where they are safe from the hawk and from other birds of prey. The feeblest advocates of the Bible Society are secure under the defence afforded them by the Protestant principles, and in the use of the weapons with which they are thence supplied. So far as argument is concerned (for invective must be put out of the question), they may triumph here over even the Margaret Professor, who, we repeat, whatever he proves or disproves, has not shewn that any member of a Protestant church violates his duty, or compromises his character, by joining in the most practicable measures for the diffusion of the scriptures.

In the Appendix the scientific and academical readers of the *Reply* will find a very rich treat: Dr. Marsh employs one section of it in defending the principle on which his theorem was founded for determining the identity of manuscripts, against the objections of his antagonist, and in exposing the falsehood of the Dean of Carlisle's principle of computation; in the remaining section he points out Dr. Milner's extraordinary mistake about the meaning of Sir Isaac Newton's *Vera causa*; and his consequent false application of it to the hypothesis on the three first gospels.

“Enough and more than enough” of personality is visible in this pamphlet. Yet we are rather disposed to compliment Dr. Marsh on his forbearance when we consider the provocation he received: and we think that he is very properly and wisely silent respecting not a few passages in the *Strictures*. Perspicuity characterizes him as a writer—acuteness, sagacity, correctness and vigour as a reasoner; and his argumentative style only needs a higher degree of relief to be singularly excellent. At present it has somewhat too dry and mathematical a form; and it admits of being enlivened by well-timed references to other subjects. Even with this defect, it claims our commendation. The mind derives a literary pleasure from powerful works of controversy, independently on the interest of their topics: and there are paragraphs in the Margaret Professor's Reply which must rank among the finest specimens of this kind of composition.

N.

ART. II. *Essays on the Language of Scripture; with Additions and Corrections.* In two Volumes. By John Simpson. Bath, printed. Sold in London by Egerton, and by Johnson and Co. 1812. 8vo. Vol. I. pp. 496. Vol. II. pp. 380.

[Concluded from p. 682.]

The Seventh Essay is "An Explanation of John i. 1—18." Here Mr. Simpson first investigates the true sense of the principal words and phrases, the meaning of which has been disputed; a task that he considers as necessary, in order to ascertain the real signification of this difficult passage of scripture. After giving critical notes on almost every word, he exhibits a new translation and paraphrase of this celebrated *Introduction*, which he next illustrates by parallel passages in Isaiah, and in the discourses and memoirs of Christ, particularly those which are recorded in the gospel written by John.

To shew the view which Mr. S. takes of the Evangelist's *Proem*, we shall copy part of his version and of his paraphrase:

"In the beginning was the word [From the commencement of his public life Jesus was a teacher of righteousness, and a publisher of glad tidings]; and the word was with God [To this preacher the Most High imparted extraordinary wisdom and power, and the privilege of speaking and acting in his name], and the word was a God [As it was on account of similar divine communications, that the Supreme Being himself called Moses a God; that Jewish writers called those men gods, to whom the word of God came; that Christ himself countenanced this meaning of the term; and that Isaiah predicted the Messiah by the names Jehovah and God; so, in the same sense, Jesus was a God]. This "word" was in the beginning with God [This teacher

was, from the beginning of his ministry, aided in a much greater degree than any other prophet by the Divine Spirit, in order to qualify him for his superior office]. All things were formed by him; and without him was not any thing formed that was formed [All that regeneration of mankind which the gospel produced, was effected by his instrumentality; and without this not any reformation was accomplished by it. Comp. 2 Cor. v. 17. Eph. iii. 9] * * * * And the word was a man, and dwelt among us, and we beheld his glory, a glory as of the only begotten from the Father, full of the most favourable truth [This teacher was a human being, as Isaiah liii. 3. xi. 1, 2; and Zechariah vi. 12, foretold he would be; and he was born and lived in Judea, agreeably to their predictions also, we saw and heard glorious displays of his heavenly Father's perfections, in his wonderful miracles, and the most important and reviving truths which God revealed by him]."

Our author supports his translation and exposition with great extent of scriptural knowledge. Many of his remarks are highly ingenious, and many, we think, will stand the test of criticism.

Commenting upon verse the third, he observes, (27),

"The word *γινωμι* occurs about six hundred and eighty times in the New Testament. But I cannot find that it is ever used by the Apostle John, in any of his writings, for proper original creation. Nor can I find that it occurs in this sense throughout the whole New Testament, excepting in two instances, James iii. 9, Heb. iv. 3"†

Upon the words *εγενετο υδς εν* in the same verse he thus criticises (33):

"This clause is parallel to the preceding. In the Hebrew style it affirms

* In p. 52, Mr. S. adverts to the opinion that John has here attempted "a parody on the sublime description of Wisdom in Prov. viii." He meant an imitation; a parody being usually, if not invariably, a species of burlesque composition.

negatively, what had been just before asserted positively, as in ver. 5 and 20. This obviates what might be said respecting the apostles performing the greatest part towards the accomplishment of this reformation. Jesus says to his apostles *χωρίς ἐμῆς ἡ δύνασις ποιεῖν ἔδει*. John xv. 5. and the whole chapter, and chap. xvi. shew that this relates to the kingdom of Christ. Whereas in the Mosaic institution, all the prophets that succeeded Moses acted without any direction from, or power communicated by him."

Of Isaiah Mr. Simpson says (13):

"Foretelling the advent of the great representative of Jehovah, who spake and wrought miracles in his name, and uttered the precepts and doctrines which the Most High immediately communicated to him, he calls the Messiah by the names Jehovah, Elohee, and Adonai."

This position of the respectable Essayist's, as it now stands, is destitute, we think, of sufficient proof. There is no evidence of Jesus Christ's being ever called JEHOVAH. The language of the inspired writer, to whom the appeal is made, [Isaiah] will, surely, be best explained by such texts as Luke vii. 16,—"*they glorified God, saying that a great prophet is risen up among us, and that God hath visited his people.*" Who would argue from this passage that our Saviour has the name of God? The distinction of the Beings spoken of and the reason of the phraseology, are alike obvious. In the style of scripture, and, in particular, of sacred prophecy, the Deity is represented as himself doing that which he does by his instruments. There is not the least necessity therefore for interpreting of Christ personally the clauses [Isaiah xl. 3], "*prepare ye the way of Jehovah, make strait in the desert*

a highway for our God;" they are descriptive solely of HIM who came to his people Israel by the ministry of the Messiah. And the same reasoning applies to Isaiah lx. 1: *the glory of Jehovah*, is the glory under which he appeared in Christ's character, doctrine and undertaking.

A short but valuable Essay follows (VIII), which has for its title, "A Dissertation on the meaning of the last clause in Hebrews i. 2." Mr. S. considers the proper translation of the words *δι ἧς καὶ τῆς αἰωνας ἐποίησεν* to be (101), "*by whom also he constituted the age; namely of the Messiah; eminently distinguished for moral and religious advantages.*"

This version of the passage is extremely well illustrated,—we are almost disposed to add, incontrovertibly established. J. D. Michaelis* was unreasonably perplexed as to the sense of *τῆς αἰωνας*.

The ninth Essay is "On the signification of John viii. 58." To the generally received translations of the sentence *πρὶν Ἀβραὰμ γεγενῆσθαι ἐγὼ εἰμι* this writer objects that they leave it in its original elliptical and obscure state, take *εἰμι* in a sense different from its most common acceptation and from the meaning which it bears in this very chapter, and also exhibit the 58th verse in contradiction to the 40th verse, and to other parts of Scripture. He then employs the aid of sound criticism to confirm the exposition usually given of this clause by the Unitarians, to prove that it declares the previous appointment of Jesus to

* Introd. to N. T. iv. 235. See Grotius, in his Prefatory Remarks on the Epistle to the Hebrews.

the office of the Messiah, and entirely accords with his proper humanity.

We are next presented (x) with "an Interpretation of 1 Cor. x. 3, 4." The following paraphrase will briefly express the substance and purport of Mr. Simpson's remarks upon these verses :

"1 Cor. x. 1. Brethren, I would remind you, that all our fathers were under the pillar of cloud and fire, and all passed through the Red Sea; Exod. xiv. 28. to 31; xix. 9, 16, 18: ver. 2, and were all thus figuratively baptized into a belief of the divine authority of Moses; ver. 3, and all ate the same food of spiritual instruction; ver. 4, and all drank the same divine wisdom. For they imbibed instruction from Moses, who accompanied them, and who may figuratively be called the rock on which the Jewish Church was built; and the anointed of God, since he was solemnly chosen by the Most High to be the Mediator between himself and the Israelites, through whom he communicated moral and religious directions to them, by whose instrumentality he formed and established the whole Jewish institution; and whom he qualified in an extraordinary manner for his distinguished office, by imparting divine power and wisdom to him in a higher degree than was ever before granted to any other man."

The novelty of this explanation ought not to disgust our readers, or to prevent them from weighing it with care: it is at least unfolded with ability and learning.

In the next Essay (xi) we have "an Exposition of 1 Cor. xv. 29," which Mr. Simpson translates, "Otherwise, what will they gain who are baptized for a resurrection of the dead! If the dead rise not at all, why also are they plunged into calamity for their resurrection? (or, for a resurrection of the dead?)"

This passage is, after all, obscure. We can admit the propriety of the manner in which the

Essayist supplies the elipsis in both questions. But we cannot easily believe that Paul, having employed the word *baptized* in its literal sense, instantly uses the same term in a figurative meaning, and this without any change of subject! He is speaking, all along, of the resurrection of the dead: and we imagine that his aim in repeating his inquiry, is to give it force.

From Luke xxiv. 45, 46, as Mr. S. with truth remarks, "it has been generally inferred that the resurrection of the Messiah, on the third day after his decease, is predicted in the Old Testament" He conceives, however, that no clear prediction of this fact can there be found; and he observes, "The supposition that such a prophecy must be somewhere in the Old Testament, probably originated from its being taken for granted, that *αὐτὸς ὑψωθήσεται*, in Luke xxiv. 46. refers to the subsequent part of that verse." These words he considers, in his twelfth Essay, as relating to what precedes in ver. 44 and 45. Accordingly, he thus translates and points the passage :

"Then he opened their mind, that they might understand the Scriptures; and said unto them, that thus it is written. And so it was necessary that the Christ should suffer, and should rise again from the dead the third day."

This is a very happy example of emendatory criticism, in its simplest form.

The succeeding Essay, (xiii.) is "on the meaning of Mark iii. 21. 1 Timothy i. 18. Hebrews xi. 3. Of these texts the first receives from Mr. S. this translation: "And when his own family heard of it, they went out to constrain him; for they said he will faint:"

the second he renders, "This charge I commit unto thee, son Timothy, according to former instructions unto thee, that by them thou mightest war a good warfare;" the last,—“By the word of God we understand that the ages were compacted together by faith, so that the things which are seen were not formed of things which appeared.” We can admire the talent and research displayed in this Essay, without feeling ourselves called upon to adopt all the translations, &c. which it proposes.

In the next (xiv), which is of greater length and importance, “The various characters and titles of Jesus Christ” are “explained; and shewn to be all consistent with his proper humanity.” It is divided into four chapters; the first of which treats of appellations (figurative and literal) *peculiar* to Jesus Christ; the second, of titles and characters of Jesus *similar* to those which are applied to other men; the third, of names and appellations of Jesus Christ the same as those which are ascribed to other human beings; and the remaining one, of titles and characters applied *only* to Jesus Christ and to the Father.

Whoever is desirous of doing impartial justice to the Unitarian controversy, should make himself familiarly acquainted with this part of Mr. Simpson's labours. That the illustrations and arguments of the learned writer will leave exactly the same favourable impression on the minds even of most of his readers, it would be extravagant to hope. Nevertheless, they may well lessen the confidence of those who affirm that the phraseology of scripture

represents our Lord Jesus Christ as possessing a divine nature and descending from a pre-existent state, in order to substitute himself in the place of sinners, and make satisfaction to the offended Majesty of heaven.

Mr. Simpson renders the phrase *ὁ υἱὸς τοῦ ἀνθρώπου*, the Son of the Man, i. e. of David (244—254). It “alludes,” he tells us, “not to the depressed or exalted condition of Jesus, but to his lineage and ancestry, as one character of the Messiah.” We entertain a doubt whether the article has in this place exactly the force ascribed to it by our author: we are rather inclined to consider *τοῦ ἀνθρώπου*, as put, by way of emphasis, for *the human race*, and not for any particular individual. The Essayist's own observation (270) respecting the omission of the article in Matt. xiv. 33 and Rom. i. 4, may shew us that, in the criticism of the New Testament, no very great stress should be laid on either its occurrence or its absence.

We have already animadverted on the opinion that Jesus Christ is described *personally* in Isaiah xl. 3 (285). That Mr. S. should argue to this effect, seems the more wonderful, in consequence of his having excellently pointed out (294) the various ways in which God the Father and Jesus are clearly distinguished from each other as two different beings.

He explains Rev. xxi. 6, and some similar texts, very ingeniously, and thus paraphrases the words, “I am the Alpha and the Omega, &c.” “I shew, or reveal, the beginning and the end, or the whole course of events

which are foretold in this book." These words he pronounces to be *titles*, not *attributes*. His interpretation, we presume, will recommend itself to the attentive, inquiring reader.

The fifteenth Essay is "on the Signification of πνευμα χριστ in 1 Pet. i. 11."—This he renders, *the inspiration of a prophet, or the prophetic inspiration*. Without hastily adopting his translation of the phrase, or decidedly rejecting it, we shall observe that the apostle's language is not necessarily to be understood of Christ's inspiring the Jewish prophets, and that πνευμα χριστ may probably mean *the prophetic inspiration which had Christ*, most eminently, *for its object*; the construction and the force of the expression being similar to those of πιστι θε in Mark xi. 22.*

We are now conducted by the order of these Essays to one (xvi) which is not a little remarkable, "on the signification of the word παρακλητος in the New Testament." After citing the four passages where it occurs in our Lord's discourses, Mr. Simpson asks,

"Do not these declarations naturally present the idea, that Jesus will continue that guidance and instruction to his apostles, after he ascends to the Father, which he imparted to them while they were his associates on earth?" 324.

That guidance and instruction he accordingly continued. In what manner, we learn from John xiv. 26,—"*the comforter [guide] which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.*" This text is the key

to the 18th verse of the chapter, "I will not leave you comfortless, I will come unto you." But nothing, we confess, is more unsatisfactory to us than Mr. Simpson's attempt to shew that Jesus Christ was himself the Paraclete. The excellent author seems here, as in an instance already pointed out, to have forgotten that an intelligent agent may well be said to do whatever is done at his request, or by virtue of powers which he in any way imparts. Against the notion that "Jesus himself was the Paraclete" we take the following passages to be decisive: John xiv. 16, "I will pray the Father, and he shall give you *another* comforter [guide];" 26 verse,—"*the guide, whom the Father will send in my name.*"

"The peculiarities of the Gospel according to John," are judiciously illustrated in the seventeenth Essay; being considered under the heads of his style, his selection of materials, and such appropriate circumstances relating to the writer as would naturally produce these distinctive traits: an examination follows of the evidence such coincidences afford of the truth and authenticity of his Gospel.

In the eighteenth, which is the concluding, Essay, we have remarks on the use of a particle in the Hebrew scriptures, and of a corresponding one in the Greek scriptures, which are generally rendered by the word *and* in the English language. It is accurate and instructive, and may serve as a model of that investigation respecting other instances of Hebraic Greek in the New Testament which Mr. Simpson recommends.

On looking back once more

* Mon. Rep. Vol. viii. p. 682.

upon these several Essays, we are persuaded that the author will obtain no mean rank among the writers who have exemplified and attempted to extend the advantages of scriptural criticism, in an age and country not particularly distinguished by this study. There are other pursuits which conduct more surely to wealth, popularity and power: and in the established church, and even among that class of Protestant dissenters who breathe the air of Christian liberty, instances are comparatively few of men devoting much of their time and attention to an investigation of the sacred volume. The memory of Mr. Simpson, in every view honourable, will be had in grateful remembrance for the labours which we have been reviewing, and which, alas! he can neither continue nor revise. Such labours bespeak a different and superior exercise of the powers of the mind to what is shewn by the mere lexicographer and the framer of concordances. We admire in the first place such of Mr. Simpson's Essays as may be styled grammatical, then those on detached passages of scripture, next that on the titles of Jesus Christ, and in the lowest degree the respective Essays on future punishments, the existence of an evil spirit, and the nature of intelligent angels—although we allow to these three last great general merit. If, as we hope, a second edition of these volumes be required, we take the liberty of suggesting this arrangement to the author's representatives.

As the natural effect of the undertaking in which we are now engaged, we have of late employed our thoughts repeatedly upon the

interesting subjects that occupy the bulk of the former volume. Nor have we been lightly impressed by the decision with which some other writers express themselves concerning the nature and duration of the future punishment of the wicked. Thus, our correspondent J. S. in pp. 640—644 of the present volume, says, "what this punishment will be the scriptures have explained in such a variety of passages through the whole of the New Testament, that it may be justly questioned, whether there be any truth more clearly or repeatedly declared, or more forcibly inculcated, than that the punishment of the wicked will be loss of life, death, utter perdition, everlasting destruction, the second death. This, when contrasted with immortality and everlasting life, seems as plain and strong as language can possibly make it." But surely this gentleman's confidence in favour of the annihilation-scheme, will be somewhat abated, when we remind him that the believer in eternal torments lays as great and, for ought we know, as just a stress on the words *everlasting punishment* in proof of this opinion as J. S. or any other person does in proof of the absolute destruction of impenitent transgressors. We are not here defending one of these tenets, and opposing the other; we are shewing that the controversy is to be determined, if determined at all, by additional and better evidence, and that our correspondent (in whose letter there is much which commands our approbation) should not be so very positive in a case which must be matter of inference rather than of revelation. In regard to the existence of an

evil spirit, we suspect that the Satan of the vulgar creed is a very different being from the Satan (whether allegorical or real) of the Bible:—and as to the remaining topic, we perceive that Michaelis* distinguishes between “the biblical” and “the Jewish doctrine of angels.” This distinction we take to be well founded: an inquiry into the extent of it, might be not a little advantageous to persons studying the scriptures.

It remains to lay before our readers a few observations on the proper method of classing texts in Essays which have for their object the elucidation of the Bible.

We prefer the *analytical* method of studying the sacred pages. This is the only legitimate and efficient mode of investigating truth. On the other hand, if it be our purpose to teach acknowledged principles, to unfold their evidence, and to illustrate their importance and application, the *synthetic* manner of instruction has superior advantages.

The natural and the fairest way of arranging passages of scripture that we consider as bearing upon points in respect of which the Christian world is not agreed, would be to set them down in the order in which they are found; with references to parallel texts. Such a catalogue being completed, remarks upon the articles of it, with the view of explaining them, would be very admissible and proper. By this means they

would be seen in their simple form rather than as composing or supporting a system. Proceeding in this direction, we should avoid numerous divisions and subdivisions, as well as the *apparent* necessity of accommodating our chapters, our sections, and our rules of interpretation to a pre-conceived hypothesis. The probability, too, of any reader's adopting implicitly a classification prepared for him would thus be lessened. Classification usually supposes that we are masters, in a great degree, of the science where we employ it: yet learners must attend to many individual objects, before they venture upon general conclusions; and upon some of the topics treated of in the above volumes the ablest and best-informed theologians, we presume, must still be *learners*.

While, therefore, we express our humble approbation of Mr. Simpson's diligence, skill and knowledge, while we admire the perspicuity with which he writes, and, most of all, the candour and mildness of his spirit, so worthy of “a disciple whom Jesus loved,” we cannot but wish that in *all* his Essays (as in those of them which discuss single texts) he had exhibited specimens of that method of *analysis* which theological *inquiry* demands, and which in *his* hands would have been a mighty instrument of overthrowing error and of upholding and extending the empire of truth.

* Introduction to New Testament (1801), Vol. iv. 208.

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